

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 10, 1944

NEW SERIES—VOLUME 46—NO. 32

Our Greatest Evangelistic Agency

Jerome O. Williams

All will agree that the Sunday school is the greatest agency of the church for evangelism; however, we have failed in our use of this dynamic agency. Observe prayerfully the four following statements on this subject:

The Sunday School Has Everything Essential for Evangelism

The Sunday school is the church in its teaching service. It has everything that is essential for promoting evangelism in its fullest sense. It has the right spiritual atmosphere; the Bible as its textbook; the graded material best adapted for teaching each age group; the best qualified teachers for teaching these age groups; the necessary organization and personnel for finding, inviting, enrolling, reaching, and teaching the people; and it has the lost people in its service.

Every Part of the Sunday School Can Be Used for Evangelism

The Standards are used for setting the goal and the Record System for encouraging Bible study and as a means of reaching the goal. The officers' and teachers' meeting can be used for creating a spiritual atmosphere, training the personnel, formulating policies and making plans. The classes are used for presenting truth and especially the plan of salvation. The assemblies in the departments and the school may be used for making an appeal for a decision for Christ. Trained leaders are available for personal visitation and appeal and direction for lost people.

The Sunday School Can Do Everything Necessary for Evangelism

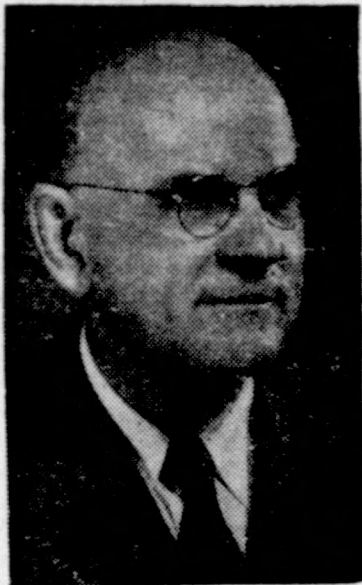
The church through its Sunday school has the capacity to train workers; to make a survey of the community and find the prospects; to visit and invite those who should be in Sunday school and won to Christ and the church; to reach and enroll those who should be won; to teach and win the lost; and to develop the pupils enrolled in the knowledge of the Lord Jesus Christ and in effective service for Him.

The Sunday School Can Be Used at All Times in Evangelism

Hundreds of our churches seem to feel that the Lord visits their church and community for saving the lost only during the time of the annual revival meeting. More than five thousand of these did not have a single baptism during 1943. This should be changed. The Sunday school makes it possible to have a perennial program of soul-winning. The Sunday school should use to advantage special days like Promotion Day, Children's Day, Mother's Day, and such like, for special decisions in reaching the lost; but the permanent program would be to win people each week and month of the year for Christ and the church.

We would appeal to all of our peo-

The Centennial Evangelistic Crusade of Southern Baptists



DR. M. E. DODD

M. E. Dodd, General Director
Shreveport, La.

The 99th annual session of the Southern Baptist Convention, held in Atlanta, Georgia, in May 1944, upon recommendation of the Executive Committee, authorized a Centennial Evangelistic Crusade with the objective of winning one million souls for our Saviour. The Home Mission Board was instructed to assume the promotion responsibility. The Sunday School Board was called upon to assist "in planning a great Southwide Evangelistic Crusade." Further: "We

call upon all our agencies and institutions to go full length for this primary task," said the resolutions. State Convention secretaries were called upon for cooperation. Every Baptist church and pastor is called upon to conduct at least one church meeting and one extension meeting during the year.

Representatives of all Southern Baptist Convention agencies, assembled in Nashville invited me to assume the leadership responsibility for this Crusade. After two months of earnest prayer and searching to know God's will, I have accepted.

There have been too many tokens of divine leadership and of God's pleasure in this movement to enumerate them here. Letters and telegrams have poured in—yes, literally poured in—from secretaries of southwide and state boards, from departmental heads of various agencies and institutions, from editors of Baptist papers and journals, from Brotherhood, Woman's Missionary Union and Training Union headquarters, from pastors, evangelists and others all pledging full cooperation and giving assurance of prayers and good wishes.

Two things have characterized Southern Baptists through the years, namely: (1) Their Evangelical Faith, and: (2) Their Evangelistic Fidelity.

There may have been slight waverings on the part of a few, here
(Continued on Page 9)

THE LITTLE BAPTIST

By J. M. Martin

(The second installment in the story is presented today by permission of the Sunday school Board.—Editor.)

CHAPTER III

Conversation About the Bible

Mellie became satisfied that there was no mistake about her Bible, and continued to read it, and to ask her mother the meaning of texts which she did not fully understand. Mrs. Brown took great pains to explain to Mellie all about the Bible, how it was first written by men inspired of God; but that it was not first given in our language, therefore had been translated from other languages into the English. That a good and wise king of England, named James, seeing the great need among the people of the Bible in a language that they could read, employed a number of the best scholars in his kingdom, and had them to translate it into the English language. "And this translation," said she, "is the Bible that we now have."

"But, mamma, everybody don't use it, do they?" asked Mellie with an air of sober reflection.

"Yes," continued Mrs. Brown; "those who speak the English lan-

ple to make the greatest use of the Sunday school in evangelism in these days when we are seeking to make special efforts in this direction.

guage, except the Roman Catholics; they have a translation differing in some respects from this, but the Episcopalians, Methodists, Baptists and Presbyterians, with other sects in our country, all take this as the Word of God."

Mellie pushed back her hair, gave her chair a hitch up closer to her mother, and replied:

"It's very strange that they don't all agree then, if God tells them all the same things. I think God won't like those much who will not do what He tells them. But mamma, what do you mean by translating the Bible?"

"To translate, my dear, is to change the words which are in one language into the words of another with the same meaning. Words, you know, are signs of ideas, and we get the idea, or meaning, of the words in one language, and express it by using the words of another language."

Mrs. Brown further explained that the writers of the Old Testament wrote in the Hebrew language, and the writers of the New Testament in the Greek language, and in order to give us their meaning, scholars who understood these languages had given the ideas to us in words of which we know the meaning.

"Yes, mamma," said Mellie, "I think that I understand you, and I
(Continued on Page 8)

You'll Like Oklahoma

"Oklahoma, Oklahoma, fairest daughter of the west.
Oklahoma, Oklahoma, 'tis the land I love the best;
We have often sung her praises, but we have not told the half;
So I give you Oklahoma, 'tis a toast we all can quaff!"

To many Oklahomans the history of their state has been enacted during their lifetime; for it was in 1889, only fifty-five years ago, that Oklahoma was opened to white settlement. The famous "run" for the homesteads of Oklahoma is within the memory of thousands of its citizens. There are many men who, having successfully completed the race for land and camped on the grassy plain where Oklahoma City now stands, live now in this thriving city of towering buildings and more than 250,000 people.

Oklahoma is hardly "middle-age" even as a sensitive woman regards age, for she became a state thirty-seven years ago in 1907. Catching her pattern of growth from the scampering jack rabbit, she has grown by leaps and bounds through these brief years until numerically, financially, educationally and in countless other ways she takes her place with confidence among her older sister states.

In Oklahoma "pioneers" are not historical characters but live today to carry on enterprising endeavors. The rich natural resources in oil, minerals and agricultural possibilities called for sturdy spirits to endure the hardships of developing this wealth. Now as one rides through this beautiful state, towering oil derricks bespeak the wealth of "black gold" that pours from the rich underlying lakes to empower the industry of our nation. One sees the broad acres of wheat stretching farther than the eye can see, producing food for the nation's bread by the millions and millions of bushels. One sees heads of sleek, white-faced cattle grazing lazily by the hundreds, making a vital food element from the broad pasture lands of this vast empire.

Unfortunately, such terms as "dust bowl" and "Okies," the product of writers who wish to be spectacular, have given an entirely false opinion to many concerning this lovely land. Though there are occasional dusty days, though as in every state there are the illiterate and unambitious, yet Oklahomans rejoice in the clear, clean air and an overwhelming majority of the people are industrious to a remarkable degree.

This typically western state, a little rugged perhaps on the exterior, but genuine and true at heart, welcomes you to her spacious cities, to her pleasant breezes, to her clean smoke-free atmosphere. You'll love Oklahoma as do her many adopted sons and daughters who, having come
(Continued on Page 8)

Sparks & Splinters

Louisville, Ky.—With Sunday school attendance prohibited by health authorities for children under 15, because of an outbreak of infantile paralysis, Radio Station WGRC here has inaugurated a series of Sunday morning Bible stories in a 15-minute program from 10:30 to 10:45 a. m. The program was instituted at the request of the Louisville Council of Churches, according to Frank Gregg, its secretary, and is suitable for children of all faiths. A similar radio series was recently announced by Station WISE at Asheville, N. C., broadcast from 10:30 to 11 a. m. each Sunday.

Handsboro: We have recently closed a good Vacation Bible school with 72 pupils enrolled. The following were officers and department superintendents: principal, Mrs. N. H. Eudaly; general superintendent, Mrs. R. W. Washington; Beginners department, Mrs. Tom Blount; Primary department, Mrs. N. Huffman; Junior department, Mrs. Q. O. Williams; Intermediate department, Mrs. H. Stone; general secretary, Miss Ruth Burris. The offering of \$50 was for mission work in Africa.—Reporter.

The enrollment of the V. B. S. at Houlka was 60. Miss Hannah Patterson Jones of Leland directed the school. During the week, 35 received seals on a Training Union study course. C. P. Bowman is Training Union director. S. P. Anders is pastor.

"An Hour With J. Hudson Taylor" is the best short biography of Hudson Taylor, founder of the China Inland Mission, that we have seen. It is a booklet of 28 pages and sells for fifteen cents. The author is Dr. Theodore V. Engstrom and the publisher is Zondervan Publishing House, Grand Rapids, Michigan.

Immanuel church, Nashville, Tenn., had a debt of \$101,860 in 1941. The final payment was made on July 5, 1944 and the dedication and note burning was held on July 16. Dr. Merrill D. Moore, a Mississippian, has been pastor since 1941.

Millions starve while America makes more liquor! Under the title, "Millions Must Starve," Hallet Abend, writing in The Saturday Evening Post, presents this picture: "There are more than 300,000,000 human beings in occupied and enemy Europe." "At least 10 per cent of these people, . . . are already doomed to die of starvation or of diseases resulting directly from malnutrition. . . . The prospect for Europe alone is so grim that the mind refuses to face it. Most of a whole generation of children are already foredoomed to rickets, bad teeth, and all the ills of maturity which inevitably result from malnutrition in youth. To shift from Europe to the Orient, Japan now rules more than 400,000,000 human beings. India, already short of food, has a population of 388,000,000. The extent of hunger in Asia will probably at least equal that in Europe."

We have recently closed a good revival at Tishomingo Chapel, Alcorn county, with Pastor W. T. Darling doing the preaching. A large group pledged to tithe as a result of the meeting. There were 27 additions.—Reporter.

Pastor Percy F. Herring of Beacon church, Laurel, writes that the \$1,000 drive for July went over the top with \$400 to spare.

The second edition of Man of Like Passions, the Life Story of Charles G. Finney is an excellent dramatic biography by Dr. Richard Ellsworth Day. This latest of Dr. Day's books resumes his series of dramatic biographies. As in the case of "Bush Aglow," he spent a year's time going over the land of his subject. This has resulted in a fresh interpretation of Charles G. Finney, and a large amount of entirely new material. The book, also, publishes for the first time, art photos of oil paintings of Finney which will be most valuable to the reading public. As usual with all of Dr. Day's works, this book is unique in its structure, taking the very modern form used by the writers of fiction to give it readability. He not only has a unique form in which to present his materials, but in some fashion he gets brand new materials, never hitherto presented. His year-long investigation of Finney, "going everywhere Finney went from Warren to Oberlin," results in new subject matter hitherto unpublished. *Man of Like Passions* is a biography which is destined to take its place as one of the finest biographical sketches of a spiritual leader ever published. This book is published by the Zondervan Publishing House, Grand Rapids, Michigan, and may be ordered from the publisher or from the Baptist Book Store. The price is \$1.50.

A good revival has just closed at White Oak, Smith county. Jack Cranford, Jr., of Vicksburg did the preaching. D. W. Moulder is pastor. There were 24 by baptism added to the church and four by letter.

Blue Mountain, Miss.—Mrs. A. D. Wilburn, Laurel, and Mrs. I. F. Clark, Panama City, Florida, have sent donations to the Blue Mountain College endowment fund as a memorial to their mother, the late Mrs. Elizabeth Gray.

The many friends of W. C. Sledge, formerly pastor at Shaw and now pastor at the First church, Lowell, N. C., will be interested to know that he was with Pastor A. H. Miller in revivals at Beulah and Mt. Vernon churches, Holmes county. In a letter to the editor Brother Sledge states that he has always enjoyed the Record but it means more to him now since he is in North Carolina and rejoices to see Mississippi Baptists paying their debt.

Main Street, Fifth Avenue and First churches, Hattiesburg, have sponsored five Vacation Bible schools in negro churches and are scheduled to conduct four more before school opens. The negroes have responded in a very fine spirit.—Mrs. Carl Kosanke.

Linn church, Sunflower county: We have just recently closed a very good revival with A. A. Kitchings, Mississippi College professor, doing the preaching. There were 48 additions, 31 by baptism. The following Sunday all new members were in Sunday school, making a total of 175 present. Our W. M. U. adopted daughter, Miss Clarice Conner, who is a student at B. B. I. was present during the meeting.—Reporter.

Magee's Creek church, Walthall county, had 17 additions in a recent revival. The pastor, A. J. Chandler, was assisted in the services by A. B. Pierce of New Albany, who did the preaching. Beginning September 1 the church will go to full-time services.—Reporter.

Dr. W. L. Holcomb of Forest was the guest preacher at the annual revival at Star. Mr. G. I. Starkey led the singing. There were six additions, two by baptism.

There were forty students enrolled in the V. B. S. at Sunflower church. Rev. Upton Reynolds was principal of the school.

New Hope church, Oktibbeha county, recently closed a good revival with C. E. Snowden, Longview, assisting Pastor C. S. Mullens. There were three additions. A Sunday school was organized during the revival.

Sunflower church recently closed a good revival with Pastor Upton Reynolds doing the preaching and Mrs. M. J. Dunn of Clarksdale leading the singing. There were 11 additions, eight by baptism.

Mission Hill, Lincoln county: Virgil Ratcliff, pastor at Lumberton, did the preaching in our recent revival. There were 16 additions, 14 by baptism. J. B. Hemphill is pastor of Mission Hill church. During the absence of Pastor Ratcliff, a recent Mississippi College graduate, J. T. Holston, supplied his pulpit at Lumberton.—Reporter.

The Beulah Baptist Church of Jones county will hold a revival beginning the third Sunday in August with Rev. Joe Carter of Agricola doing the preaching. We now have the EVERY FAMILY Plan in our church and are very proud.—Mrs. T. O. Sumrall.

The New Harmony church, Neshoba county, has reorganized the Sunday school. The usual crowd has been about 20 but there were 51 present Sunday.—Mrs. Edna Richardson.

A letter from E. D. Estes states: "I greatly appreciate you giving the report of our meeting with Centerfield church, Bolivar county, this week. As I stated in my report to your office, the said church was organized last year. I do not know who organized the said new church, but I think that Brother J. W. Sturdivant, pastor of the Merigold Baptist Church, organized it. I did help them in the recent meeting and will do all I can to help them build their new house. Since I was there in June, they have bought a lot to build house on and Brother Sturdivant is still helping them. Please continue to pray for us. We had fifteen (15) baptized last week in our meeting with Pleasant Ridge Baptist Church, Chickasaw county. Fine people and a good meeting."

Find inclose five dollars, one of which please use to extend my subscription to the Record for eight months. The other four I wish to go to the Now Club on the debt. I pray we may be able to pay before '44 is gone. Mt. Zion, in Lincoln county, is my church. But as I am quite feeble in health and growing old I do not get to attend church services often, so I do not know what the church is doing for the payment of this debt. But I read The Baptist Record and I know it should be paid.—Mrs. John B. Newell.

Cherry Creek, Pontotoc county: We have just closed a good meeting with 15 additions to the church. C. M. Day, who was reared in our community and ordained at Cherry Creek church, and now pastor at Liberty, was the visiting preacher. Pastor W. C. Tyler, Blue Mountain College Bible professor, lectured each morning on the Bible as the one book. It was a joy to all of us to also have with us during the revival Miss Pearl Caldwell.—H. O. Leavell.

H. B. Benson, formerly pastor at Terry, writes that he helped Edwin Burns in a revival at Topisaw, Lincoln county and that they had a good revival. He is now located in Carrollton, Georgia, where he is pastor of First Baptist Church. The church has bought a new pastorium and the spirit is fine. He enclosed his subscription to The Baptist Record.

The First Baptist Church, Mansfield, La., recently closed a good meeting with Pastor E. L. Carnett doing the preaching. We received 36 members, 15 of them for baptism.—Dorris Walters, church secretary.

Louisville church recently engaged in a special evangelistic meeting with Dr. J. D. Grey of New Orleans doing the preaching and W. Lowrey Compere, pastor of 15th Avenue church, Meridian, leading the singing. The result was 24 members added to the church and 28 rededications. One hour of special mention was when Dr. Grey brought a message to nearly 300 men on "God-touched Men." There were several conversions and rededications at this service.

We just closed a good meeting at Hopewell, Scott county. There were four additions. S. E. Sumrall of Bay Springs was the visiting preacher. Pastor Grady Smith led the singing.—W. H. Gardner.

Leaf River, Smith county: We have just closed a good revival with Rev. A. A. Jackson doing the preaching. There were four additions. W. H. Wood is pastor.—Reporter.

Andy Hill did the preaching at the recent revival at Oak Grove church, Calhoun county. There were no additions but everybody received spiritual blessings. H. J. Bennett is pastor.—Reporter.

From the Virginia Religious Herald we learn that James Weaver of West, Mississippi, a graduate of Mississippi College, and alumnus of the Southern Baptist Theological Seminary, and former pastor of the Monroe, Va., Baptist Church, married Miss Elsie Mae Floyd of Monroe on June 18, 1944. Another Mississippian, James W. Lippincott, pastor of the Annandale Baptist Church, Annandale, Va., performed the ceremony.

The Clue to Pascal by Emile Cailliet is a refreshing treatment by a layman of a theological subject. Dr. Cailliet is professor of French literature at the University of Pennsylvania and is eminently fitted from the standpoint of research and interest to study the life of Pascal. Dr. John A. Mackay, president of Princeton University, in the introduction, says: "Few things are more significant than the present revival of Pascal, and few will prove more beneficial in the history of contemporary thought. Such as have discovered in our time the new, strange world within the Bible amid the relativities of a chaotic world, and have founded their hope upon Jesus Christ and the historic Christian faith, will draw Pascal out of his own century into ours, and will find in him a leader and a road companion in the pilgrimage toward a better time." The publisher is the Westminster Press, Witherspoon building, Philadelphia, and the price is \$2.00. Orders should be sent to the publisher or to the Baptist Book Store.

Several additions were added to the Taylor church, Lafayette county, during the revival several weeks ago. The preacher for the meeting was D. L. Sturgis of Tunica. J. L. Courson is their pastor.

NEWS and VIEWS

By D. A. McCALL, Executive Secretary-Treasurer,
Mississippi Baptist Convention Board, Box 530, Jackson, Mississippi

Evangelism — State, Home and Foreign Missions — Cooperative Program — Now Club (State Debts) — Stewardship — Baptist Record — Baptist Training Union — Sunday School — Woman's Missionary Union — Brotherhood — Baptist Student Union — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanages — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Baptist Foundation — Social Service — Woman's Missionary Union Training School — Ministerial Education — Bookkeeping.

OUR DEBT PICTURE RECEIPTS ARE COMING IN! THE TOTAL IS COMING DOWN! DOXOLOGY!

In November, 1940, the Convention recognized an indebtedness total in the amount of \$876,145.42, practically all of this being due by the Education Commission, on Convention pledges and to be paid through the Convention Board office.

May 31, 1944, our debt total stood at \$135,732.21. This was made up of three items as follows: Deficit in account from calling bonds ahead of maturities, \$58,232.21; bonds, 1957 maturities \$52,500, and bank note \$25,000.

On June 30, 1944, the debt total, constituting all the above items, was in the amount of \$91,166.56.

On July 31, 1944, our debt total stands at \$68,092.97, and includes two items only. The deficit is in the amount of \$16,092.97. Bonds are outstanding in the amount of \$52,500. The \$25,000 bank note has been paid. Doxology!

If Mississippi Baptists will continue to send the money in, in generous amounts, as heretofore, we will continue to put the money where it belongs, that interest may be saved, the work strengthened, the Cause of Christ advanced, and the Baptist name revered.

BR

I

Some 24 recommendations went to the 1943 Mississippi Baptist Convention and the Convention Board as follows:

1. A great summer assembly. No action was taken on this.
2. A full corps of workers with service men. Volunteer workers are to be used.
3. A state music director. No action taken.
4. A state BSU secretary. This item passed and the position has been offered to seven or more outstanding individuals, each of whom has felt led to decline.
5. A full-time worker with the Negroes of the state. A special committee was appointed to study this matter and the work was enlarged.
7. A worker at Whitfield. This item passed and the worker has been rendering excellent service with good results.
8. A North Mississippi rural evangelist, enlistment man and God's Storehouse worker all in one. This was combined with the enlistment pastor work.
9. A coast missionary. This item was combined with item 15.
10. A full-time missionary for Choctaws in East Mississippi. This work was referred to the Home Mission Board, and the State Mission Board is co-operating with them.
11. A full-time missionary for Chinese work in the Delta. This work was referred to the Foreign Mission Board.
12. A Baptist building. This item passed. The Executive Committee through a poll of Board members asked for authorization to proceed with the purchase of a suitable site. To date, 63 favorable votes have been received with one negative vote. A total of 71 members make up the Board. There are some vacancies.
13. District Bible schools. This item was combined with item 19.
14. An Endowment for Convention Board expenses. This was referred to the Baptist Foundation.
15. Badly needed association missionaries in at least a dozen neglected counties. This item was regarded favorably and combined with item nine already referred to.
16. A complete colportage service to every rural section of the state. All Board members were charged with this responsibility.
17. Groups of workers going from church to church in every county. No action was taken on this item.
18. An association missionary in each association. No action taken.
19. District stewardship revivals. This item was combined with 13 and passed favorably.
20. State Evangelistic Conference. Voted enthusiastically.
21. One million dollar goal for 1944. The action taken was to the effect that every Mississippi Baptist church is urged to participate generously in support of all Cooperative Program causes.
22. Larger Board (State Mission) support for pastors whose fields do not afford them a living. Voted favorably.
23. Every possible emphasis given to debt paying this year. Received unanimously.
24. Set aside \$10,000 State Mission reserve. Accepted.

It will be noted that 18 of the 24 recommendations received some sort of favorable consideration. No one expected all 24 items to be passed within one year. A tremendous advance was made in State Missions as it was.

Items left out were a summer assembly, a state music director, a state Brotherhood director and an association missionary in each association. These items will and should receive serious consideration this year and in the years ahead.

II

The loss and damage by fire to our equipment and stock of materials was fully covered by insurance. We were fortunate in that some months before we had asked the Executive Committee about increasing our insurance by \$500. This was authorized.

III

Miss Madison, Sunday School Department, reports two conversions in

one Vacation Bible school and five in another. Thus we see an evangelistic emphasis prevailing in all our work. That is the way it should be.

We have been finding it exceedingly difficult to make some of the South-wide Committee meetings. We desire to assure the brethren that it is not lack of interest but only the pressure of duties within the state. We will have to miss a meeting of the secretaries and others at Ridgecrest August 9. We missed a couple of meetings in Nashville within these last months. We have also missed two annual sessions of state secretaries in Miami, Florida, and Shreveport, Louisiana. Will some of the Mississippi brethren who may think we make all the meetings, please take notice. We are now serving on the Southern Baptist Convention calendar of coordinated activities, chaplains' committee and state mission program committee. We shall try to wedge in as many of these meetings as possible. When one is honestly trying to do the work of three or five people, it is difficult to take in more.

It is our hope that the Blue Mountain endowment total may be realized at an early date. It is a matter of great moment to Mississippi Baptist life!

When a Baptist pastor gets a shower of good things, he gets what he deserves and has earned. When a state mission secretary gets such a shower, it is a shadow of the millennium.

We are indebted to Rev. E. D. Estes, Eupora; Mr. and Mrs. W. L. Goldman, Mrs. Enda Richardson and Mr. A. E. White, all of New Harmony, Neshoba county; Rev. A. A. Ward, Mr. Brooks, Mr. Hendricks and Mr. Ray Lyle, all of Lena, for a veritable shower of peaches, tomatoes, figs, watermelons, roasting ears, etc. Still singing a Doxology!

We enjoyed a brief visit in the W. L. Day home, Louisville, Mississippi. The growth of the work here has been phenomenal under the leadership of Pastor Day. This thing cometh not by hunting, fishing, farming, training horses, hogs or cows but "this one thing I do." We enjoyed hearing Billie, Jr., exert himself at the piano and accordion. He can really make music!

"Youth Looks at Liquor" is a fine group of testimonies by young people. Publishers, the Broadman Press, price 30c.

Pastor A. A. Ward, Lena, is another one of our most constructive and loyal pastors. He completes his course of training at Baptist Bible Institute next year. Fine congregations at Lena; two by letter.

After 20 years of debt paying, First Baptist Church building at McComb has been dedicated. It was a great day for Kingdom causes. Pastor Wyatt Hunter leads nobly, building upon great foundations. We were happy to have part in the services. The pastor challenged the people to a large participation in soul winning, in missions, at home and around the world. We predict the people will follow.

We enjoyed a service at Weir in supplying for Pastor Brooks who is running Bro. Moulder a close second, as he preaches to seven churches. He has his heart in the work.

A good congregation was in the service of worship at Ackerman. They earnestly seek a pastor. We enjoyed the hospitality of the home of Mr. and Mrs. H. L. Rhodes.

Every time we visit a field and write a paragraph about the work of a pastor, we find it very difficult not to say something about the work of the pastor's wife because she shares so largely in the ministry of the husband. Certainly they are some of Christ's choicest servants.

We appreciate an invitation for a revival from Fresno, California. Certainly we would like to go, but nearby calls keep us busy. Within the last year we were privileged to hold a meeting each in Florida, Washington, D. C., and Lexington, Kentucky. We had stayed so close to the work for 3-4 years we felt we could do this. We have felt led to accept an invitation to Bellevue church, Memphis, for their annual leadership banquet and conference. We had a great time with them last April.

We had the privilege, along with Drs. W. F. Powell, W. R. White and John D. Freeman of sending and signing a message to Dr. M. E. Dodd, urging him to accept Southern Baptist Convention evangelistic leadership for 1945. This message represented the feeling of the evangelistic conference group at Ridgecrest. Mississippi Baptists along with all Southern Baptists appreciate the fact that he is to lead us.

It is the sort of book we would have enjoyed presenting to our folks while in the pastorate. We refer to "Teaching Them to Observe," by Harold D. Gregory, Madison, Tennessee; price 35c. It is for new converts. Some old ones might learn also.

Would you like a radio record of eight great hymns by the Baptist Hour choir for your local station? If so, please write the Radio Committee, S. B. C., 427½ Moreland Avenue N. E. Atlanta, Georgia, who will be glad to forward it to you—no charges.

York, Ont.—Since preachers cannot travel easily because of wartime restrictions, York Local Preachers' Association is sending copies of sermons to scattered villages.

Roy L. Self, associate pastor, Temple Baptist Church, Ruston, La., was superintendent of the V. B. S. recently held in that church. The enrollment was 171 and the average attendance was 140. Charles L. McKay is pastor.

Evangelist Barney Walker of Jackson will be the guest preacher at the annual revival at Progress church, Pike county, where J. E. McCraw is pastor. Services will be at 11 a. m. and 3:30 p. m.

The Baptist Record

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not necessarily endorse an article to
which the signature of the contributor
is attached.

A WORTHY AND CHALLENGING GOAL FOR MISSISSIPPI BAPTISTS

Every Mississippi Baptist Church
contributing through:

1. The Cooperative Program.
2. The Now Club.
3. A summer assembly.
4. A State Brotherhood secretary.
5. A full-time worker with the Negroes.
6. A worker at Whitfield.
7. Two rural evangelists instead of one.
8. A full-time Indian worker.
9. A Baptist Building in Jackson.
10. At least ten enlistment pastors.
11. Enlarged soldier work.
12. Chinese worker.
13. Associational missionaries.
14. Mississippi Baptists out of debt.
15. A Sunday school, a Training Union, a Missionary Union and a Brotherhood in every church.
16. The Baptist Record in every home.

ARE OUR SONS FIGHTING TO SAVE SUCH PRIVILEGES?

From an Associated Press article we quote:

Washington—(AP)—Members of the Senate's liquor shortage investigating committee Wednesday applauded the WPB announcement that whisky making will be resumed for a month but urged that stricter government controls be placed on distribution to offset the "bootleggers" and "black marketers."

The War Production Board said Tuesday that alcohol would be released for the manufacture of from 40,000,000 to 50,000,000 gallons of 86-90 proof blended whisky, about one-fourth of a normal year's supply.

At the very time that the War Production Board was authorizing the resumption of whisky manufacturing, farmers all over the country were warned that a feed crop shortage existed and would probably get worse.

From the Jackson Daily News we quote from an article concerning a meeting of the Mississippi Poultry Improvement Association.

Asserting that the feed deficit this summer will be even more serious than last summer, A. G. Phillips, Chicago, vice-president of a large milling firm, told about 300 members

of the Mississippi Poultry Improvement Association at the Heidelberg Hotel that "we are trying to divide something we don't have."

"The feed grain deficit for the current season has been variously estimated to be from about 350,000,000 bushels by government officials to some 575,000,000 bushels by the industry council.

"It is clearly evident now that there are not enough domestic feed grains to see the livestock industry through to another corn harvest, and it is improbable that imports of Canadian grain will be large enough to satisfy feed requirements at current livestock feed-price ratios."

And the Progressive Farmer declares:

Indications are that there will be about 18 per cent less feed available from April through September than was used during the corresponding period last year.

The supply of corn and oats per unit of livestock in the South Central States Jan. 1 was only 83 per cent of that on the same date a year earlier.

Regardless of the feed and food situation, our government is allowing useful foods to be used to produce that which ruins the body and damns the soul.

From Congressman Bryson (D. S. C.), author of a long-pending war time prohibition bill (which Congress won't even consider.—Editor) came the statement that "This country will be shocked by the announcement."

"It is tragic," he said "that at a time when we are trying to feed not only our own people but the people of other nations that we should use vital substances for liquor."

The manufacture of many essential civilian goods (things that help, not ruin) are prohibited. Autos cannot be made because of materials, tires are in the same class. Homes and churches cannot be built for lack of material. Yet the WPB permits the manufacture of whisky even if it does use essential grains and goods, and regardless of the fact that a shortage exists.

AND THIS IS THE COUNTRY FOR WHICH MY BOY AND YOURS ARE FIGHTING! How can we pray God to help us in battle and then use essentials for whisky production?

CONSISTENCY STILL A JEWEL

Sharply scoring organizations which are continuing to plan "conventions as usual" in spite of the impending invasion, Ralph H. Cannon, district manager of the Office of Defense Transportation, declared Thursday that 57 conventions and trade shows with an anticipated attendance of 16,000 persons had been planned for Atlanta during the month of May alone.

These meetings have been planned despite the fact that ODT wrote to all of the organizations which had made public their intentions and requested that the conventions not be held unless the meeting was absolutely essential to the progress of the war, Mr. Cannon said.

"We are obliged to report," Mr. Cannon said, "that even with the prospect of invasion and the resulting need to keep transportation lines clear, unnecessary trade shows and conventions

continue to be planned. The governing officials of these organizations obviously have neglected to take into consideration the harm these conventions may inflict on war transportation efficiency."

Pointing out that convention travel is especially disruptive, Mr. Cannon asserted that "holding unnecessary conferences in wartime is outraging sensibilities of businessmen" who "feel that they are being badgered into attendance at a time when convention-going is impeding essential travel and when they would, by preference, stick strictly to the war job at home."

The above is reproduced from the Atlanta Journal. It was published during the meeting of the Southern Baptist Convention.

Reading between the lines we seem to see a slap at Southern Baptists for daring to have a Convention this year.

From the same edition of this same paper we quote extracts from a news article. The black face type is our way of emphasizing some of the article.

Details of the annual Fulton-DeKalb Horse Show, June 21-24, are being completed or rounded into workable shape daily, General Chairman Fred L. Cannon reports.

Horses from the country over are expected to enter . . . Vermont, Texas, Florida, Illinois . . . totaling over 300 in number.

Horsemen from the country over are already seeking tickets and hotel reservations for the show.

And concerning the same horse show we quote from an article in the Atlanta Constitution:

"In his latest press communication, General Chairman Cannon points out that between 300 and 350 horses will enter the annual Fulton-DeKalb Horse Show. These horses will be from the finest stables in the country. Many from Vermont in the east, Texas in the southwest, Florida in the south and Illinois in the north. Has anything happened to Kentucky and Tennessee, Fred?"

Note that "horses from the country over are expected to enter—Vermont, Texas, Florida, Illinois—totalling over 300 in number."

The cars for the horses alone would have hauled every messenger to the Convention at Atlanta and there would have been room enough left for two or three thousand visitors.

And indications were that visitors would probably number three thousand. That would require many other cars.

Southern Baptists went to Atlanta to promote God's business and they plan to do likewise next May.

—BR—
Ebenezer: Jeff Davis county: We had the privilege of having with us in our annual revival again this year Milton Whitten, pastor at Hernando. He brought good sermons and there were nine additions. We have just completed a B. T. U. study course taught by Miss Margaret Pritchard. The enrollment was 46 and 41 received awards.—J. N. Holloway.

CHANGES AMONG THE CHURCHES By Leon V. Young, Clinton, Miss.

Called and Accepted

- Loyle L. Lumpkin, DeCark, Ark.
Garland W. Morrison, Tourmand, Muskogee, Okla.
Kenneth R. Grant, Huttig, Ark.
David Patton, First, Reno, Ark.
Foster Brown, South Deep Red, Okla.
Herbert R. Howard, Turnaruel, Tulsa, Okla.
O. L. Lowe, First, Waynoka, Okla.
Richard G. Crowe, First, Sterns, Ky.
A. Warren Hack, First, Augusta, Ga.
Clyde B. Hickerson, Barton Heights, Richmond, Va.
A. G. Carter, Bedford, Va.
Y. A. Coleman, Sulphur Springs, St. Clair Co., Ala.
H. C. Bell, Clinton, Tuscaloosa Co., Ala.
Gordon, Edwards, Richmond, Tex.
C. D. Sparkman, Old London, Tex.
Troy Godwin, Roper, Mt. Greenville Association, S. C.
John Turner, Mt. Airy, Piedmont Association, N. C.
M. M. Gross, First, Hartsville, S. C.
B. M. Jackson, First, Miami, Okla.
C. L. Robinson, Garden City, Tulsa, Okla.
G. L. Whitehorn, First, Spiro, Okla.
John Crabtree, Oak Grove, Fort Smith, Ark.
John E. Little, First Mesford, Okla.
I. B. Hall, First, Savannah, Ga.
Wade Dehoney, Rogersville, Tenn.
Amphus Howard, Aiken, S. C.
E. L. Vance, Jackson, La.
Luther Dorkey, Star City, Ark.
Sibley Wallis, First, Clarksville, Ky.
H. E. King, Black Creek, Davesville, S. C.
C. M. Johnson, Salter N. Greenville Association, S. C.
J. E. Knight, Providence, Antioch, Florida Association, Fla.
Olin Ray Rubottom, Woodford, Okla.
M. R. Cherry, Owensboro, Ky.
S. A. Wiles, West, Batesville, Ark.
S. M. Brown, Delrada, Montgomery, Ala.
J. O. Colley, Crestline, Birmingham, Ala.
J. L. Robinson, Lancaster, Ky.
Floyd Sanders, Oakhill, Tenn.
John R. Bryant, Calvary, Tyler, Tex.
W. W. Hutchins, First, High Point, N. C.
R. E. Rhyne, Lockhart, S. C.
Dewey T. Jones, Buffalo, Ky.
Fred W. King, Killey, Tex.
G. B. Leathers, Beachland, Louisville, Ky.
R. P. Murphy, Damon, Tex.
Henry A. Parker, Allapatah, Miami, Fla.
W. T. Tratten, Texas City Heights, Texas City, Tex.

Resigned

- J. H. Barrett, Demopolis, Ala.
W. T. Bratton, New Boston, Tex.
J. Harold Jones, Triumph, La.
John R. Bryant, First, Hillsboro, Tex.
J. O. Calley, Wetowka, Ala.
A. C. Hardin, Tekoa, Ala.
W. C. Halsell, Diaz, Ark.
Omer E. Graves, Clextown, Ga.
E. V. Wilkinson, Danville, Ky.
C. W. Persons, Burton, Fla.

—BR—
Twenty-three additions have been reported by Pastor Wm. M. Tabb of Providence church, Lawrence county, during the revival several weeks ago. The preacher for the revival was A. V. Faggard of Clara and Lawrence Tabb conducted the music.

THE REVOLT AGAINST GOD

Rufus Washington Weaver,
D.D., LL.D.

New York: Fleming H. Revell Co.

243 pp. \$2.50

Reviewed by

J. Raymond Nelson, Ph.D.

A brilliant work from the pen of a brilliant Christian scholar-philosopher-statesman, this study vividly and fascinatingly portrays the interplay of the Christian movement and the varied thought-patterns and cultures with which it has met. The double result has been beneficent influence upon the cultures and the operation of corrupting influences upon Christianity, "sometimes with lasting injury to the pristine Christian faith. The author's modest claim is to an "attempted interpretation of the molding of Christianity by contemporary cultures" as an introduction to a more ambitious Christian apologetic; the reader of the present volume will find his intellectual appetite strongly stimulated in anticipation of reaping in the later work further fruitfulness of the same scholarly study and extensive research that have been applied here.

In its challenge to the ages, Christianity has met with five major conflicts present an historical continuity of attack upon the idea of God and issuing at the present time in the sixth encounter, "the most portentous phenomenon in modern history... the blitzkrieg against God." Five times previously Christianity has won liberating victories, the most signal triumph coming in the successful establishment of the principle of religious liberty. In the modern conflict, the problem requires a new approach, employing the scientific method to grapple with the materialistic science and the arrogant atheistic nationalism originating and nurturing the stupendous assault upon all religion as a hindrance to the progress of mankind. This scientific method leads to an appreciation of the "ejective phase" of divine revelation, along with consideration of the subjective and the objective selfhood of God, meeting science upon its own ground.

In bold relief and in closer and striking contrast to the mind of Christ and New Testament Christianity are presented, not only Jewish tradition, pagan philosophies, Roman and Hellenistic cultures, but also sacramental-ecclesiastical Christianity, and the compromising state-church system. The non-evangelical mind will find no comfort in these pages. On the other hand, the evangelical principle finds new vindication and the cause of religious liberty new impetus. Herein lies the strength of the book. The Emancipating Mind, described by the author as "the fusion of all groups of thought interested in freeing themselves and others from every form of unjust coercion... fertilized by a passion for individual liberty" must rise up in force against all enemies of Truth. Armed with this evangelical message for all men, quickened by undying devotion to the Lord, led by God's Holy Spirit, the followers of Christ are equipped not only to meet the onslaught of atheistic science and godless new orders, but to triumph over all forms of evil.

The book is profound and therefore not easy to read; its pregnant language stimulates thinking far be-



REV. R. H. DANIELS

DANIELS ACCEPTS SUMMERLAND PASTORATE

The Summerland Baptists are delighted at the coming of their new pastor, Rev. R. H. Daniels, and his good wife, who come from Ludlow Baptist Church, Scott county. They have just closed a good revival with Bro. Daniels doing the preaching. Every person present was filled with a worshipful spirit. There were five additions to the church.

They had a Vacation Bible school two weeks before the revival and much good resulted. It is the opinion of many that the returns in spiritual dividends from this school are equal to the results of any one piece of work done by the church in a year.

In coming here Bro. Daniels says: "My wife and I shall always be indebted to the good people of Ludlow for their kindness during our ministry there. They are a fine group and have endeared themselves to us in many ways. Their love was expressed many times, both by word and deed, and their expressions reached the climax during the last days of our work by their generous gifts. The church has many consecrated, efficient and willing workers, who genuinely love Christ and His Kingdom."

RESOLUTIONS

The going of Rev. A. P. Wells and family from our church brought regret to the church and community. Brother Wells served Myers Memorial church, Mobile, nearly eight years. The church grew under his leadership from fourth time to full time, from a budget of \$150 to \$5,000 unified budget. A two-story educational building was erected, butane gas heating system installed and many other improvements made. In the fall of 1943 the Sunday school was departmentalized. The membership of the church was doubled and enough money was in the treasury to pay all indebtedness on the church.

Brother Wells and his family hold a high place in the respect of the community. We take great pleasure in recommending him to any church desiring a good and worthy pastor.—Mrs. Floyd Williams, church clerk, Myers Memorial church, eight miles, Mobile, Ala.

yond the guarded statements; after reading, its conclusion is easy: "God is in the world war for human freedom, revealing in carnage and destruction the disastrous consequences that flow from the efforts of nations to destroy the belief in His existence and sovereign power. God is writing in contemporary history, so clearly that all men may see, that evil, however strongly entrenched in a godless culture and fortified by political power, is self-frustrating, and is doomed to be overwhelmed.... The revolt against God will utterly fail."

FAITH IN GOD—WET OR DRY

All through the ages men have attempted to prove God, His will and pleasure, by the weather. What bothers the intelligent mind about such mental meanderings is the inconsistency of both the stereotyped logic and the frail mysticism in arriving at a conclusion.

On pages 26 and 27 of the issue of Time Magazine for July 17, 1944, under the caption, "Rain and Terrain," are these words regarding the progress of the war in Normandy and the part weather is playing:

"Freakish weather alone, particularly in the first fortnight of invasion, may have slowed Allied operations as much as 30%. The weather was a surprise." In the same issue, on page 18, mention is made of the heat wave which is passing over the land from Chicago to New Orleans, driving people to the beaches, mountains, and woods. "For days on end the race tracks happily posted: Weather clear, track fast."

Even simple ones understand that weather has a marked bearing on events, that crops are tremendously affected by weather; and experience has proven that great blessings and great calamities have resulted from weather.

Does an all-wise, all-knowing God know enough in the beginning to create laws which will take care of all situations throughout all time? Can He cause spirit and matter to mature together in such a way for the potential good of the human race that it might appear that He has interfered with and broken one of His own laws when a so-called accident occurs? If so, and if so-called accidents of nature are points in time and space of the maturation of God's laws; and if man can feel assured in his heart that all of these laws made in divine legislature before the foundations of the world are for the ultimate good of all those who love God to the degree that they love God, why can man not feel free to trust God regardless of the way the wind blows? It is inevitably true that God is in favor of His church. Why should men try to prove it by the number of beautiful days which come on Sunday? To believe that God is on the side of preaching, is it necessary to establish that faith by acclaiming that God stopped a universal law—even though He could, and often may—to save the life of a preacher?

Is it a compliment to the power of God to have Him take a majority of men, a majority of arms, a majority of sea power, a majority of air power, etc., to defeat an enemy? Though a majority needs God's help, and though without it even a majority could not win, is it necessary to prove His power by His aid to the big fellow?

Though the weather helped the Allies in many battles, is it not unfortunate that faith in God's aid is dependent on that? Though the weather hindered 30% on the invasion shores of Normandy, should that weaken our faith?

Do not God's laws operate in powder? In oil? In gravity and friction? In sound and light waves? Why should man so limit God as to prove Him by whether the fleece is wet or dry? Does not the weather in New Orleans affect war workers there as well as those who "go to the

CHINA MISSIONARIES ARRIVE IN BOMBAY; AWAIT PASSAGE TO U. S.

New York—(RNS)—The Foreign Missions Conference of North America has been notified that 260 North American missionaries, comprising the first group of evacuees from South and Southeastern China, have arrived in Bombay, India, and are awaiting passage to the U. S.

Baptist, Presbyterian, Congregational, Protestant Episcopal, Evangelical, Methodist, China Inland Mission, and Canadian missionaries are reported in the group.

BAPTIST LEADER TO VISIT MOSCOW; PLANS TALK WITH STALIN

Atlanta, Ga.—(RNS)—Dr. Louie D. Newton, vice-president of the Southern Baptist Convention and associate secretary of the Baptist World Alliance, announced tentative plans here for a trip to Moscow this fall at the invitation of the Soviet government. He will be the first American Protestant leader to visit Russia since the Soviet government's new church policy was put into effect.

The Southern churchman hopes, he said, to gain the ear of Premier Stalin and other Soviet officials. He will urge greater liberty for Russia's reported 4,000,000 Baptists, and will plead for religious liberty in all parts of Europe after the war.

Dr. Newton, who is pastor of Druid Hills Baptist Church here, stressed that he is going to Russia as an individual minister, and not as the official representative of any church group. The invitation to visit the U. S. S. R. came through Russian War Relief, which he aided during the Southern Baptists' "Kits for Russia" campaign last year.

The 52-year-old former newspaperman will return by London for conferences with Dr. J. H. Rushbrooke, president of the Baptist World Alliance. The trip will be made following arrangements with the U. S. State Department.

CHAPLAIN BECKHAM RECEIVES PROMOTION

We have just received notice that Chaplain B. T. Beckham, U. S. S. Tangier (AV8) c/o Fleet Post Office, San Francisco, California, has been promoted to lieutenant commander.

He came to us from the Calvary Baptist Church, Greenwood, Mississippi. He has an A. B. from Howard in '26, and Th.M. from Southern in '30.

We consider him among our best navy chaplains. His monthly reports reveal a consistent well-balanced spiritual ministry.

Our chaplains serving in the armed forces scattered to the corners of the earth are leading us in likely the greatest missionary movement ever known in our denominational history.

I thought this fact may be of concern to your readers. May I ask that our brethren write to him.—Alfred Carpenter, superintendent of camp work.

mountains and beaches and race tracks"? Instead of proving God by fair weather, why not try trusting God—wet or dry?—C. Earl Cooper, pastor, Georgetown Baptist Church.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Lavon Boyler, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. Webb Brame, Yazoo City, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.
Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

In Memory of Beulah Broach

In looking back over the life of Beulah Broach, I find two characteristics that were strikingly hers.

She was a consecrated thinker.—A thinker whose thoughts, deep and high, and long and wide, were always on God. Consecrated because the depth, height, length and width were for His glory and for His cause. . . . On an occasion, during a W. M. U. Board meeting, she sought the privilege of making a suggestion. When she stated her plea, another Board member who was also a consecrated thinker, said, "What a beautiful suggestion; I wish I had thought of this." . . . She was gifted with consecrated humility. Her unconscious meekness caused her world to marvel. "I am meek and lowly. . . . And ye shall find rest." . . .

The last line her feeble hand penned to me was this: "The pain is great; but grace is sufficient." . . .

Good night, dear friend. . . . The last time I shall say it to you. For when we meet again your ever radiant smile will say to me,

GOOD MORNING.

Miss Margaret Lackey.

At 7:30 at the closing of the day, July 21, the soul of Mrs. Henry Broach winged its way to its Redeemer, ever to dwell in His presence. Woman's Missionary Union lost one of its greatest friends and workers in the entire south. For 22 consecutive years she served as a member of our Executive Board and always gave safe counsel. Her enthusiasm over a challenging task was contagious and every member of the Board was led to believe with her that it could be done. How we shall miss her presence but her beautiful life will linger long to bless us.

Approaching the church during the funeral (we were a bit late) the choir was sweetly singing:

"Singing, if my way is clear;
Praying, if the path is drear;
If in danger, for Him call;
Trusting Jesus, that is all.

"Trusting Him while life shall last,
Trusting Him till earth is past;
Till within the jasper wall,
Trusting Jesus, that is all."

I thought how like my dear friend; simply trusting her Master whatever befall. Then a friend of hers sang "O That Will Be Glory for Me." Then her pastor announced that she had planned every detail of her funeral service and forbade him eulogizing her but to use the brief time in talking about her Christ. How she adored, served and trusted Him through the years! It was just like her to have her friend sing:

"When by the gift of His infinite grace,
I am accorded in heaven a place,
Just to be there and look on His face,
Will through the ages be glory for me."

Our friend "has been presented faultless before the presence of His glory with exceeding joy."

Sunbeam Leaders

This request comes from the writer of our Sunbeam programs for World Comrades:

"Would you and the Sunbeam leaders of the state do me a favor for the sake of better programs in World Comrades? I find it hard to write programs suited to all types of churches, leaders and children. I have no way of knowing which programs 'work' or get the idea across and which ones fail. Would your Sunbeam leaders be willing to write frank criticisms of the material they have used. The only thing I can offer in return will be better programs and answers to any letters asking for suggestions about specific problems in presenting the material.

"Please ask your leaders to be perfectly free in their criticism, for I am just a housewife who is deeply interested in Sunbeams."

I wish that EVERY Sunbeam leader in the state would take the time to write concerning this. Address:

Mrs. J. T. McRae,
620 Glade St.,
Winston-Salem 5, N. C.

SOUTHERN BAPTIST CENTENNIAL CRUSADE

A Program For World Redemption J. E. Dillard

The Southern Baptist Convention will be 100 years old in 1945. We ought to complete, celebrate, climax, and crown this century of co-operative service for Christ. How can we do it? The Centennial Crusade is the plan proposed. Everybody can have a part. The plan includes the following:

1. **Evangelism.** "Everyone win one." There should be pastoral, personal, protracted, and perennial evangelism in every church with every member participating. We ought to win at least a million souls for Christ in our Centennial year.

2. **Education.** "Every Baptist an intelligent Baptist." Christian education should begin in the home; there should be family altars and religious training; our Sunday schools should be real schools; our pulpits should have educational as well as evangelistic ideals. We should stress Bible study, Baptist history, principles, organization, and program. There should be study courses, mission schools, stewardship institutes, etc. We should promote the circulation of clean literature, religious books, state papers, mission magazines, etc. We ought to enroll another million souls in our Sunday schools, training unions, missionary organizations, and brotherhoods. And we should patronize, pray for, and strengthen our denominational schools.

3. **Enlistment.** "All our people in all our work." All our people should be informed about all our work and then enlisted in the intelligent, systematic,

adequate, and cheerful support of all our work. The Co-operative Program is a plan whereby each person can share in the support of all our denominational causes, state and south-wide, while at the same time caring for his own church. And it distributes to each cause in proportion to its relative need.

Then we must not fail to plan and work and pray that many will enlist for life in some definite Christian service. The Master needs workers—pray ye therefore the Lord of harvest. We ought to have at least 10,000 volunteers for Christian life service.

4. **Rehabilitation.** "Thou shalt be called the repairer of the breach." World War II has well nigh broken and bankrupted the world financially and morally. The only hope of a better world is in Christ. Our mission work has been critically hurt. On many friends our stations have been closed, our forces scattered, and our property destroyed. When the war is over we shall need hundreds of workers and millions of money to put it back where it was. We must get ready now. We need \$5,000,000 as a postwar fund for our south-wide causes and our states need to correspondingly strengthen their work. We must never beat a retreat.

5. **Stewardship.** "Good stewards of the manifold grace of God." Some of our people think we should tithe as a matter of law, others think we should do it as a matter of grace; and yet others think we should do it as a matter of law and grace. Any way it is unthinkable that a well informed, grateful Christian would do less.

Christian stewardship involves the giving of self and service as well as substance. It is the expression of Christian experience and gratitude.

Wouldn't it be a glorious thing if we Southern Baptists would dedicate ourselves and a reasonable portion of our time and at least a tenth of our net income to the Lord's work? Wouldn't it be a happy, helpful thing if we had 1,000,000 Southern Baptist titheers?

6. **Financial Objectives.** "Honor the Lord with thy substance." Southern Baptists could and ought to give \$50,000,000 next year to the support of their local work. They could and ought to give at least \$10,000,000 to their state work and an equal amount for their south-wide work. If half of us would tithe we could do more than this and wouldn't that be a glorious way to complete, celebrate, climax, and crown a century for Christ. Let's do our best.

Crowning a Century For Christ

Junior G. A. Camps of 1944

"Here they come!" A bus load. "Where are they from?"

"Everyone to your place. It will take some time to get these registered. In fact, I believe these will be the last ones we can register before the first general assembly." These were the last words of the camp director in the final preparation meeting of camp helpers.

To their post of duty went the helpers as they were instructed. Two of them were kept busy at the bus giving instructions about the bags and convincing the excited girls that they must fall in line by twos if they were to get through in the shortest length of time. Even after they had gotten in line one person was needed to keep them from crowding around the desk. At the desk four or five people were kept busy filling out registration cards, collecting fees and assigning rooms.

In spite of the effort made to make things clear the questions came, "Where is my room?" "How do I find it?" "Where do we go now?" "When does the whistle blow?" "What do I do with these ration points?" "Where do I get my mission study book?" "May I have a program?" The announcement of the first assembly is the only solution to the stream of questions.

The camp is set off to a good start with singing our own hymn, that brings us to a new realization of the purpose of our organization. Introductions of missionaries, helpers and roll call of churches serve as a mixer of the group.

Camps would not be camps without a recreational program. The girls are always excited with the prospects of swimming. The trip around the world was most popular of the afternoon activities. Singing was another chief attraction. Marie Williamson was on hand at every time ready to play.

Our missionaries are one of the most outstanding attractions of our camps. Mrs. Hendon Harris, returned evangelistic missionary from China, Mrs. Hugh P. McCormick, medical missionary from Nigeria, Africa, and Olelah Mae Cornell, Indian student of Oklahoma Baptist University, who is a volunteer of mission work among her own people helped us to understand the life of the people of their particular race and their deep need for Christ in the light of what we as G. A.'s can do for them. Their messages help us to sing with deep felt meaning our camp theme song, "God Bless All Nations."

Our mission study teachers play a most important part in the success of our camps. These this year made a very special contribution to the girls with whom they worked. The roll call gives Annie Marie Crane, graduate of Blue Mountain College, teacher of Book on China; Virginia Jenkins, student at W. M. U. Training school, teacher of Indian book; Martha Hicks, graduate of Blue Mountain College, of Stewardship book, and Frances Morgan, teacher in one camp.

One of the highlights of camp is the coronation service that comes the last night of camp. This service is preceded by a banquet in honor of the the queens, that group who has reached the highest of the Forward Steps for Juniors. In the service, proper recognition is given the girls by the steps they have taken. Thirty-eight girls who had reached that highest step of queen were crowned

(Continued on Page Seven)

GOING PLACES

Our Text: I Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

Paynes

The Baptists at Paynes are a patient and long-suffering people. We were with them in a revival in 1940 and they were kind enough to invite us back.

Rev. V. R. Crider and wife have recently moved on the field and the people speak highly of both. The church recently went to full time.

There were 40 additions, but the pastor and many of the members did much personal work. The pre-service prayer meetings were well attended, sometimes as many as 150, which is another explanation of the splendid results. The crowds both day and night were very good.

The people are justly proud of their new and well-equipped building. A recently installed attic fan caused the people to forget the heat.

The Sunday school is making progress under the leadership of Guy Wolfe. Percy Shook is the capable Training Union director and Mrs. Spencer Brown is leading the W. M. U. in a splendid way.

Record readers in Tallahatchie county are listed as follows: BRAZIL 21; CASCILLA 25; CHARLESTON 119; FRIENDSHIP 40; New Life 5; PAYNES 27; PHILLIP 11; SUMNER 36; Tutwiler 5; WEBB 44; SPRING HILL 23; MT. PISGAH 30; Paul 1.

Congratulations

From the Biblical Recorder we learn that one of the largest Baptist churches in North Carolina has sent a good list of subscriptions to the Recorder, the Baptist state paper of North Carolina.

The First Baptist Church of Winston-Salem, Ralph A. Herring, pastor, reported at the end of June a membership of exactly 3,000. This, of course, is one of the greatest churches in this state as well as in the South. Also we are glad to report that we have just receive a Recorder subscription list from this church consisting of 103 names.

Mt. Carmel Church, Neshoba County, Adopts 50% Plan

A letter from Rev. Ernest D. Crenshaw, pastor of Mt. Carmel church, brings a list of 11 subscriptions for The Baptist Record. Pastor Crenshaw states that he has always been a firm believer in The Baptist Record and the first time he mentioned it at Mt. Carmel church, they adopted the 50% plan.

Neshoba county now has Record readers listed as follows: BEAT LINE 12; BLACK JACK 12; BLUFF SPRINGS 12; COLDWATER 41; County Line 2; DIXON 21; EMMANUEL 17; Fellowship 9; Good Hope 2; HOPE 13; Linwood 12; McDonald 4; MT. SINAI 14; NESHOPA 35; OAK GROVE 20; PEARL VALLEY 37; PHILADELPHIA 270; Salem 4; SARDIS 31; SPRING CREEK 24; SOUTHSIDE 15; NEW HARMONY 27; DEEMER 17; LAUREL HILL 19; HIGH HILL 30; Bethsaida 3, and MT. CARMEL 41.

—BR—

Antioch church, Lawrence county, received into their membership 16 additions during the revival service conducted by A. V. Faggard and Pastor Wm. M. Tabb.

EZEKIEL BEHELD THE STREAM

We owe it to our whole denominational program and every interest which it represents to endow Blue Mountain College. This assembly of women is here today because of the intense interest of our people in the advancement of every department of our work, missionary, benevolent, and educational. The contribution of our women to these causes constitutes the greatest advancement made in the last quarter of a century, and it still grows at a marvelous pace. This convention itself is a spiritual and missionary force second to none.

And when I look around to see who constitute the leaders in this movement, I am immediately struck with the fact that those who constitute the leadership here are for the most part the products of Christian educational institutions. Your executive secretary, your recording secretary, your vice-president, your young people's leader, a large part of your official and unofficial workers, your president-elect, are from our Baptist schools, and Blue Mountain College furnishes the larger part of them.

The probabilities are that if they had not attended these Christian schools they would never have been in this religious work. And without the training secured in these schools, they would not have known how to do the work even if they had undertaken it. I looked at your program and listened to the women who have spoken to you about the work in every part of the world, and I find that they are the product of these same Baptist schools. This is not an accident, but the result of the work of the men and women who operated these schools or made them possible. If this is true of the past, we know that our hope of leadership and enlargement lies in the maintenance of these schools at their highest efficiency.

As the world advances, and every department of the Lord's work advances, we cannot afford to let these sources of leadership in all the work lag behind.

Again we owe it to Blue Mountain College to complete this endowment. If service to the denomination by any one of its agencies entails an obligation, certainly the endowment of Blue Mountain is a debt on all of us who love the Lord and His work. Its past record justifies us in making this one of our prime obligations. There is no finer service done to the nation or the world than that of making a Christian home. In this Blue Mountain has specialized for nearly three quarters of a century. From these homes have gone as fine a group of men and women as ever formed the foundations of society or were pillars in the temple.

For many years Blue Mountain College has furnished a larger quota of young women for the W. M. U. Training school than any other school. It has also furnished many workers for the Sunday School Board at Nashville. And if you will look at the roster of teachers in the Sunday schools, you will find a golden chain with a thousand links. This Christian institution is like the vision which Ezekiel saw of the stream coming from under the threshold of the temple, which grew wider and deeper, in which was found abundance of life, and on whose banks the verdant growth of every kind of fruit greeted his vision.

Blue Mountain College not only has

MISSISSIPPI'S WOMAN MISSIONARY UNION

(Continued from Page 6)

Queens of Girls' Auxiliary in the five camps.

Through morning watch, evangelistic talks, missionary messages and night devotionals with counselors many were led to accept Christ as Saviour while others were led to dedicate their lives to the service of the Master. These decisions cannot be confined to campers only. Many of the counselors caught a vision of the greatness of the organization and were led to re-dedicate their lives for full time Christian service.

An outward manifestation of what camps meant to the campers is the camp offering which goes for world relief and a small per cent to our new camp. The total from all the camps is \$333.15.

—BR—

York, Ont.—Since preachers cannot travel easily because of wartime restrictions, York Local Preachers' Association is sending copies of sermons to scattered villages.

a glorious past, it is today a living, going, growing concern. It will not suffer by comparison with any institution we have. It is the law of nature and of God that "To him that hath shall be given." That is, if a person or an institution is making good you can afford to put your money into it, to perpetuate and enlarge its ministry. If you wish to invest in something which is already made good, this is your opportunity. This is no experiment; it is an act of faith based upon successful experience.

Again we owe it to the girls of Mississippi to endow the College. This is at present our only school for girls alone, operated by Baptists in Mississippi. Many of our people desire a school for girls alone. We do not here and now propose to enter into any argument as to the question of co-education. We express no opinion as to its merits or demerits. We only say that many of our people do not wish to send to a co-educational institution. Their rights in this matter must be regarded. We can do this by preserving and amply endowing Blue Mountain College.

We have no right to appeal simply to Baptists' loyalty or preference or prejudice to induce them to send to a school which will not meet their needs. I believe in Baptist principles and loyal adherence to them. They are worth more than some other things that commonly go with education. But we do not have to sacrifice any good thing in education in order to be loyal to our Baptist convictions or institutions. Baptists are well able to provide the best in education for our girls, and we owe it to them to do so. Under present conditions the best in education cannot be provided without endowment, which makes the life of their school secure, and its curriculum and teaching force ample. If we wish our girls to go to our Baptist schools, we must see to it that they are in position to give the girls what is needed. There is needed today a little over \$100,000 to complete the present endowment effort. It ought to be raised in thirty days.

This address was given by Dr. Lipsey to the Mississippi Woman's Missionary Union Convention last year.

*Amount needed now is \$61,379.00.

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB
A Debtless Denomination Before 1945

HONESTY - LOYALTY - VICTORY

I

We dedicate the following Edgar A. Guest poem to the Victory debt paying offering. Let us get out of debt by the November Convention! IT CAN BE DONE! The poem follows:

"It Can Be Done"

Somebody said that it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't" but he would be one,
Who wouldn't say so, till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing, as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that,
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin, and a bit of a grin,
Without any doubting or quiddit
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one
The dangers that wait to assail you,
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done," and you'll do it.

II

More Mississippi Baptists need to Now Club-ize.

You have heard of simonize, and alkalize, and harmonize, maybe that is where the above "ize" originated.

Anyway, we CAN get out of debt by the November Convention if we want to badly enough. IT can be done!

Booneville and Thrashes churches, J. D. Thompson, pastor, sent checks in the special June Victory offering. These offerings came in as Now Club offerings and were not described as being part of the June offering. We only listed names of churches pertaining to the June offering where such descriptions accompanied the remittance. We were to publish the list only through July 15. We realize we will be getting a few of the June special offerings for several weeks.

—BR—

S. E. Tull of Jackson did the preaching and Henry Love of Jackson led the singing during the annual revival at Petal Harvey church, Lebanon Association. There were seven additions.

THE LITTLE BAPTIST

(Continued from Page 1)

think it was very kind in King James to have the Bible translated into a language that the people can read and understand. But you have always told me that it is the Book of God, and if the people all think that it is His book, I can't see why they don't all read it, and do just what it tells them. Now you know, mamma, that Dr. Farnsworth preached last Sunday that people were God's children, or I thought that was what he meant; and he said they ought to look to God to learn their duty, and when God tells them in the Bible what they ought to do, they ought to do it willingly, just like a good child obeying its parents. You know, mamma, that you always praise me, and call me your little darling when I do as you tell me, and you say if I disobey you will have to punish me for it. Then, if people are God's children, I think they ought to read His book, and then do whatever it tells them. Don't you think so, mamma?"

"Yes, dear; but you know that bad people, like bad children, do not care to do what is right. They rather take pleasure in doing evil. But all good people want to do right—they want to do just as God tells them."

"But the good people don't all do alike, mamma. You said that Mr. Coleman, the Baptist preacher, is a good man, and I know Dr. Farnsworth is a good man; but they don't both do alike—I know they don't. They both have God's book to tell them how to do, and yet when Dr. Farnsworth baptizes people, he just takes a little water in his hand and wets a little place on their heads, and Mr. Coleman leads them down into deep water, and puts them all over into it. And I think that John the Baptist must—"

Mellie was going on to say that she thought John the Baptist must have put the people all over in the water, too; but her mother stopped her by saying that it was a difference in understanding the Bible that caused the different denominations to practice differently "and," said she, "I have no doubt but that all honestly think they are right. I believe that Dr. Farnsworth and Mr. Coleman both have honest intentions, and are trying to obey God as best they can. They can't both see alike in reference to baptism, and, therefore, they don't do alike."

"Well, mamma, I'm going to read my little Bible and I'm going to be good, and do all it says for me to do. I intend to see how much of it I can understand, and if there is any of it that God has not made plain so people can understand it, I guess it is about something that He don't want us to do. I'll see what it says about baptizing folks and everything else. God wants us to read His Bible, don't He, mamma?"

"True, my child, and I'm glad to find you so determined to read and be good. When you find anything that you can't understand, come to me and I will try to explain it to you. I want you to see how much you can learn. Should we find anything in reading it that is too hard for us, we will ask Dr. Farnsworth to explain it when he calls, and you shall understand all that your Bible teaches. It is only a month now until you will start to school. Then I hope you will learn a great deal about the Bible as well as your other books."

"And I shall be so glad to go to school, mamma, for then I will have

such a nice time. I'll ask Mr. Hamilton to let me study grammar and history—yes, and botany, so I can go in the class with Laura Thompson, Nellie Perkins, Katie Jones and all the larger girls. I intend to try to beat them all, too, I don't care if they are older than I am; I'll make them work for it, if they keep ahead of me. O, I do wish school was open now."

Saying this she bounded from the room, perfectly elated with the thought of going to school.

CHAPTER IV

Mellie at School

When the morning came for Mr. Hamilton to open his school, Mellie Brown was there at an early hour, with her satchel of books, eager to begin her lessons. After a short examination, Mr. Hamilton permitted her to enter the class of her choice. She was found to be equal to many who were much her senior, and who had spent much more time at school.

Mellie soon became a great favorite in the school, and especially so of her teacher. Mr. Hamilton was not long in discovering her rare mental capacity, and in appreciating her genial and lovely disposition. And it is not at all strange that he conceived for her a feeling of partiality; not that he let this make any difference in his treatment of her and the others, but, with superior merit on her side, he gave her extra attention, yet with no design of invidious discriminations. Mellie was highly attractive; small for her age, a beautiful face, a bright countenance, her every look and action revealing a mild temperament.

In her deportment, she was systematic and orderly. At her studies she was expert and energetic. No bad marks were ever given her for misconduct, but when a prize was offered in her class, she was generally the fortunate contestant, because she never failed to try, and always did her best. Often she might be heard singing:

"If you find your task is hard—Try, try again;
Time will bring you your reward—
Try, try again;
All that other folks can do,
Why with patience may not you?
Only keep this rule in view, Try, try again."

An intimacy soon grew up between her and her teacher, so that she felt no hesitancy in asking him questions. Often her questions were touching some person or doctrine in the Bible. She always carried her Bible with her, and daily read it as circumstances would admit; and when alone she would mark texts to have explained by her mother or teacher at some convenient time.

Mr. Hamilton frequently required his school to read a chapter in the Bible as a part of the morning exercises, and it was not at all unusual for Mellie to interrupt the reading by some impromptu question, which it seemed she could not restrain. This practice, though not in accord with strict propriety, was tolerated in her because of her simplicity and honesty of purpose, as well as the kind, ingenuous and confiding manner in which she would ask the question. The teacher often answered in a way to profit all the school, and imparted much useful information to his pupils that he never would have done but for the inquisitive, think-

ing little Mellie Brown.

One morning the New Testament lesson was the eighth chapter of the Acts of the Apostles, and it happened to come Mellie's time to read the thirty-eighth verse, which describes the scene of Philip going down into the water to baptize the eunuch. She finished the verse and stood in deep reflection while the next in the class read: "And when they were come up out of the water," etc. Mellie, as if moved by some irresistible emotion, put a stop to the reading by saying: "Mr. Hamilton, Philip was a Baptist, wasn't he?"

Taken by surprise, Mr. Hamilton was confused for a time, but reflecting a little he replied:

"Well, it does look a little like he might have been; but why, Mellie, do you wish to know that?"

"Because," said Mellie, "I just thought that he baptized the man like the Baptists baptize people, and I suppose he must have been a Baptist."

"I can't say about that," said Mr. Hamilton; "this is a subject of controversy in the churches, and as it is not my business to teach sectarianism, nor to have such topics discussed in my school, we will proceed at once with the lesson."

Mellie received many cutting winks and looks from the other pupils, and, of course, felt severely rebuked by the summary manner in which her question had been disposed of. Mr. Hamilton acted only from prudential reasons in bringing the matter to a hasty conclusion, yet he enjoyed the novelty of having the exercises of his school suspended for a discussion on the subject of baptism, and often referred to it as "a good joke" on his school. But to show the little questioner that he was not offended with her, he called her to him at recess, and said, "Come now, Mellie, if you are willing, we will talk some more about Philip's being a Baptist."

Mellie approached him with more than usual diffidence, but when she was assured that her motives were appreciated, and her little impropriety excused, she mustered courage to again ask Mr. Hamilton if he did not think that Philip baptized the man like the Baptists baptize people, he evaded by saying:

"Why, Mellie, I thought you were a good little Presbyterian; are you about to turn Baptist? If you do, what will your ma and Dr. Farnsworth say to it?"

"I don't know, Mr. Hamilton," said Mellie; "I never thought about being anything now, but when I grow older and understand all about the Bible, I am going to do whatever it says. But it appears to me that the Bible is a Baptist book anyway, for almost every place that baptism is mentioned, it was in a river or at a place of much water, and it tells about the people going down into and coming up out of the water. That's the way my Bible reads, and mamma says that it is just like other Bibles. Buddie gave it to me, and when I read it, I thought there was some mistake about it: that some Baptist had printed it just to make Baptists of the people, because it reads so much like they read and practice; but it is exactly like Laura Thompson's and Nannie Gordon's, and I guess it must be right. But, Mr. Hamilton, you won't tell me what you think?"

"No, Mellie, I don't teach school to influence my pupils one way or the other about such questions as bap-

tism. You can read your Bible and act according to its instructions, or else your parents and the preachers must teach you. I have no doubt that when you get older, you will be able to form satisfactory conclusions for yourself. I advise you to persevere in your investigations, and learn all that you can about the Bible, and I am sure that my little pet will be willing to do whatever her Bible teaches her is right."

"Yes, that I will; Buddie told me to read the Bible, and to do whatever it said do, and I'm going to stick to the lines I learned in my little primer when I was only five years old."

"My book and heart, shall never part";

and if my little Bible does turn out to be a Baptist book, why, then, I'm going to be a little Baptist, sure enough."

As it was near the time for school, Mr. Hamilton walked out for a little recreation, and the girls who had been listening to the conversation, began to ridicule Mellie for what they were pleased to call her "impertinence" and "presumption." Katy Jones exclaimed, "La Mell, you going to be a Baptist, and your ma a Presbyterian! Why, what will folks think?"

"I know what I'll think," said Mellie. "I think it's nobody's business. If my Bible makes me a little Baptist, why then, I'll be a Baptist, and that's all of it. But let us get to our lessons before the teacher returns, just to show him how much we want to learn."

But Katy Jones and Laura Thompson began to tantalize her, and to call her "The Little Baptist"; and asked her if she hadn't better send for Philip to come and baptize her, and a great many other things equally absurd; but the unexpected entrance of the teacher restored order, and a gentle tap of his bell summoned all to their lessons.

(Continued next week)

—BR—

You'll Like Oklahoma

(Continued from Page 1)

here from other states, eagerly accepted this land as their own. Oklahoma has little past of which to boast, but her present attainments and her future possibilities challenge all of us who love her so. We anticipate the W. M. U. annual meeting here in Oklahoma City, September 20-21.—Mrs. Bill V. Carden, publicity chairman for W. M. U. annual meeting.

—BR—

R. H. Fitzgerald, pastor at Russell, reports that there were 14 additions during the revival at Mt. Gilead church, Lauderdale county. W. L. Grafton is the pastor. The Baptist Record goes into all the homes. Much of the personal work was done during the Vacation Bible school. Pastor Fitzgerald was the visiting preacher.

Pastor Floyd Allan Bash, San Antonio, Tex., and his flock have conceived a plan to give their members in the armed forces a special interest in returning to the Central Christian Church, and it's a plan to be commended to other communions. Each of the 160 servicemen has been asked to bring home bits of precious stone, wood and other relics that have religious significance from the Holy Land, Italy, North Africa, the islands of the Pacific or other spots on the globe where they have served. Into a new \$144,000 postwar edifice and memorial chapel these materials will be built.—Protestant Voice.

THE CENTENNIAL EVANGELISTIC CRUSADE OF SOUTHERN BAPTISTS

(Continued from Page 1)

and there, now and then on the Evangelical Faith. But the great mighty current of Southern Baptist life has remained in bounds.

There may have been a lagging and a sagging in Evangelistic fidelity during recurring periods. The evangelistic tides may have gone out at times but they always came back. They have been out in recent years, but they are coming in again—and, please God, let us keep praying that they continue coming in, until they engulf the land in a mighty spiritual flood.

A few years ago Southern Baptists won one convert to Christ in one year for every fifteen members of their churches. Reports for 1942 show that it required twenty-five members, that year, to win one.

Does this recent downward trend in soul winning mean that Southern Baptists are losing their evangelical faith and their evangelistic zeal? I do not think so. At heart they are still right. They only need to be reminded, to be awakened, to be stirred up. They have been preoccupied with debt paying and institutional building. Now the debts are all paid and they have about all the institutions they need.

It is therefore time, high time, for Southern Baptists to get back and get down to the real, primary, fundamental and imperative business for which Baptist preachers are called and Baptist churches are organized, and Baptist institutions are established—that of winning souls.

To that end the Southern Baptist Convention resolved and requested that all the individuals and estates of our Southern Israel should attempt during the Convention's centennial year to reduce their soul winning average from one soul for every twenty-five members to one soul for every five members, or one million in all. That is no unreasonable request. It is no impossible task. To be sure, it is four times as many as they have won in any previous year and five times as many as they won last year.

But with 25,000 churches holding property worth \$240,131,184.00; with 5,500,000 members, with their social standing, educational endowments, political prestige and financial forces, with 21,000 ordained preachers and 200,000 deacons; with 125,000 Brotherhood members, 300,000 Training Union members, and 400,000 members of Women's Missionary Societies; with colleges, hospitals, orphans' home, mission boards, eleemosynary and educational boards having over 20,000 employees it can be done, and it should be done.

The effort to win a million souls to Christ is, not only, a titanic task but it is a timely one too.

1. It is timely because Southern Baptists have been struggling with the back breaking burden of financial debts and they need an opportunity to turn their great energies more fully to definitely spiritual matters.

2. It is timely because having paid their financial debts, Southern Baptists need the challenge of another great objective lest being too free from any sense of burden and responsibility they become soft and useless. Responsibility renounced produces weakness but accepted grows great character. A sense of

IN MEMORIAM

In loving memory of our beloved daughter and sister, Janye Lou Wilkin-son, who was killed by an automobile July 24, 1943. Daughter of Mr. and Mrs. Earl Wilkinson, formerly of McCall Creek, Miss.

The world may change from year to year,

Our lives from day to day;
The love of memory of you, dear,
Shall never fade away.

We always sit and think of you,
And of the way you died,
And that you could not say goodbye,
Before you closed your eyes.

The blow was hard, the shock severe.
We never thought her death so near.
And only those who have lost can tell,
The pain of parting without farewell.

Sadly missed by:
Father, Mother, Sister, and all
who knew her.
paid

mission and of destiny have made Southern Baptists great. They must continue to bear burdens of responsibility.

3. The objective of a million souls for the Saviour is a timely task because of the times in which we are living. Turbid tides of iniquity are running in all areas of our life. Home life is at a tragically low ebb, much of it morally bankrupt. Social life is being paganized. Education is being materialized. Religious life is being standardized. It is time to break up and break through and break out in hot hearted personal and public proclamation of the gospel until all life is evangelical.

4. It is a timely task because the faith and fidelity of Southern Baptists have been criticized and caricatured by the children of the world, of the flesh and the devil and the only adequate answer to that criticism is not argument but action. They may criticize this, that or the other about us but they have never criticized our soul winning.

The principles, plans and program by which we shall undertake to effect this desired end will be promulgated in due course.

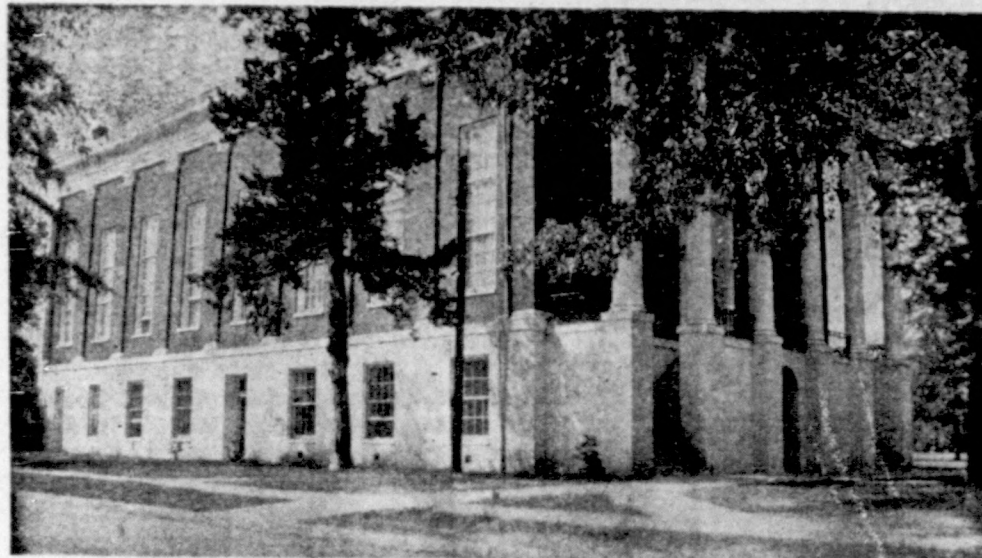
It is enough to say, here, in conclusion, that every single Southern Baptist, however high or humble, however young or old, however rich or poor who can be reached by personal contact or public address, by printing press or radio will be called upon to make some effort, to do something, to take his part in this great, worthy and worthwhile undertaking.

The first great task will be to arouse the conscience, to inform the intellect, to inspire the imagination, to quicken the will of Southern Baptists toward doing this work.

This will require pungent, powerful preaching; earnest, honest persistent praying; the presence and power of the Holy Spirit; contrition, confession and consecration of self, substance and service wholly to the Saviour, and; separation upon the part of preachers and people from all that compromises, or hurts their testimony for Christ.

O, that there may come to Southern Baptists a repetition of Pentecost, and through them a new release of God to the world. O, that there may be a heaven sent, a Holy Spirit generated, a God glorifying, Christ crowning and globe girdling revival of spiritual religion.

MISSISSIPPI COLLEGE CHAPEL



MISSISSIPPI COLLEGE COLUMN

The name and present address of every former student should be on file in the registrar's office in Mississippi College. If you have ever attended Hillman or Mississippi College will you not write at least a postal card giving information about what you are doing, what you have done, and other things of interest about yourself? Miss Addie Mae Stephens, the registrar, is planning to send news letters periodically just to keep college and former students in closer touch. Send your name and get this free literature from time to time.

There is a fraternal feeling among Mississippi College students that is remarkable. Wherever Mississippi College students come together, no matter whether they were here this century or last, there is a cordial feeling of good will and interest among young and old. The very fact that they had been students in the "grand old institution" binds them together with strong cords of friendship. This Mississippi College spirit has become so contagious and so universal on the campus as to cause

amazement and admiration of students in other colleges. A man who was not educated here but who travels over every nook and corner of the state said recently that he had never seen such a fine spirit of loyalty to each other and to their school as that shown by Mississippi College men.

Since this is true why not form Mississippi College clubs all over the southland? Let these clubs be made up not simply of graduates but composed of all former students, their parents and friends, men and women. This is not to be a substitute for the Alumni Association, but let it be any group interested in the college. Clubs of this kind could be of great help in keeping the advantages of Mississippi College constantly before prospective students, and in keeping the college and its friends in close touch. Let the object be not to glorify the college but to make permanent the ideals for which it stands. They could promote Christian education and the development of four square personalities, physically, mentally, morally, and spiritually.

Who will be the first to organize a Mississippi College club?

M. P. L. BERRY.

THELMA LOUISE PRESTON

In loving member of our darling daughter and sister, Thelma Louise Preston, who died on July 25, 1943.

I
Thelma Louise, the 25th is here again,
To us the saddest of the year
A year ago, darling, today you passed away.

II
We miss you, darling, as we did the day
you went away
And no one can ever take your place,
The time will come again soon, dear,
We we will see your smiling face.

III
It was a bitter parting, a shock severe,
To part with one we loved so dear,
To have, to love, then to part,
Is the saddest sorrow of one's heart.

IV
Our home is not the same, darling,
Since you were called away,
There's brief and sorrow always there,
Since that sad and fatal day.

V
In a grave yard, oh, how lonely,
They did lay you down to rest,
As the sun was slowly sinking,
In the far off golden west.

VI
From that spot we turned with sadness,
Turned away with a broken heart,
And all who knew you said so in tears,
But, oh, we thank God we had you
If only for two short years.

Sadly missed by Father, Mother
and Sisters.

ALARMING SPIRITUAL CONDITIONS ON "HOME FRONT"

In summing up the "home front" situation of Southern Baptists, Dr. E. P. Alldredge gives the following table of fearful facts:

974 Southern Baptist churches are without Sunday schools!

20,000 Southern communities have no sort of churches or Sunday schools, but should have missions.

2,750,000 Southern Baptist church members are not even enrolled in Sunday school!

1,955 Southern Baptist churches do not have houses of worship, but use rented houses or schools!

10,000 county churches yet worship in one-room church buildings with no Sunday school facilities!

6,300 Southern Baptist churches baptized no one during the past twelve months!

4,554 Southern Baptist churches gave nothing in 1941 to missions and benevolences—not even a dime to the Orphans' Home!

6,480 Southern Baptist churches gave nothing to missions, at home or abroad, in 1941.

What a battlefield is the Southland! "Onward Christian Soldiers" was never anywhere a more appropriate song than for Southern Baptists.



Baptist Training Union

BOX 530 — JACKSON, 105, MISS.

AUBER J. WILDS, State Secretary
MISS RUTH LOFTIN, Young People
MISS LOUISE HILL, Rural Emphasis
MISS NELLA DEAN MITCHELL, Office

YOUTH LOOKS AT LIQUOR

Youth Looks at Liquor is the title of a booklet recently gotten out by the Sunday School Board. It is the printing of the fifteen addresses given by the young people in the Better Speakers' Tournament at Training Union Assembly, Ridgecrest, last year. All the talks last year were on the subject of alcohol and every one was a fine discussion of the subject. Odd that only two chose the same subject, and of course the two talks were different. The subjects—"No, Thank You"; Beverage Alcohol the Great Destroyer; Liquor, the Enemy of Our Churches; The Trail of Liquor; Exposing Liquor Advertisements; Alcohol, Saboteur; Beverage Alcohol and the War Effort; Beverage Alcohol, Privileged Enemy; Liquor, a Fifth Columnist; A Courageous Way of Life; The Place of Christian Education in Combatting the Liquor Evil; Spiritual Power Versus the Power of Strong Drink; Conquering the Liquor Habit Through the Indwelling Christ; The Christian Solution of the Alcohol Problem; "No, Thank You." A brief introduction to each of these young people is given along with the address. They range in age from 18 to 25. These would be good for use in general assembly, or associational programs. Or on other occasions that might suggest the subject. The booklet is available at The Baptist Book Store, Jackson, Miss., at 30c.

Attention Associational Officers

Did you receive a copy of the Associational Bulletin? It was supposed to be mailed out from the Nashville office to EVERY associational officer. It is a real contribution to our associational work. It carries helpful suggested programs for your Officers' and Leaders' Conference, giving the department leader something practical and effective for the conference for the leaders in the association of her particular department. It carries comparative statistics of the states. Two noticeable things in these comparative records is that we had no standard association in Mississippi last year, and no association reported the study of the Associational Manual the first quarter this year. This is a challenge to the pastor-adviser, and to the associational director. Nine other states had no standard association in 1943, but Mississippi should be in the upper class, and WE WILL! if you say it. Who will be the first to qualify? Studying the Associational Manual will be the first step, and should assure victory.

Every associational director sent in a quarterly report for the first quarter of this year—in South Carolina! That could happen in Mississippi! Or are we willing to concede that South Carolina is more interested in the Lord's work than we? I do not believe we are ready to concede that. We congratulate South Carolina—Shall we match them on this score?

Mr. Associational Director, get a plan book. Every associational director

JOHN SIMEON DEES

Monday evening, July 17th, at Union, Mississippi, John Simeon Dees, 69, well known and beloved Baptist layman, long-time deacon of the Clinton Baptist Church, passed to his reward at the Laird Hospital. Mr. Dees was visiting in the home of his daughter, Mrs. R. L. Lane, of Union. He had been in ill health for several years. Mr. Dees was born in Washington county, Ala., on June 13, 1875, and was the son of Thomas Dees and Martha Burch Dees. He lived near Chatom, Alabama, before moving to Perkinston, Miss., where he was engaged in business. In 1903, he and Ida Lea Causey were married, at Healing Springs, Alabama. During the years from 1931 to 1943, he made his home in Clinton. Ill health forced him to retire from his business as a merchant early in 1941. Since 1942, he made his home in Mobile. Mr. Dees was a Mason, and was a member of the Woodmen of the World. He was active as a member and official in the Masonic lodge in Clinton. He was always interested in the welfare of the ministerial students attending Mississippi College, and aided many of them to obtain a college education.

Among those who survive are his wife, one daughter, three sons, two granddaughters, two sisters, and one brother. Mrs. Dees will continue to make her home in Mobile; Mrs. Roy L. Lane, his daughter, lives in Union, Miss.; Bennett H. Dees and Thomas J. Dees live in Mobile; Bowen C. Dees makes his home in Clinton. Mrs. W. C. Moss, a sister, lives near Deer Park, Ala., and another sister, Mrs. Horace Loper, lives in Jordan, Ala. A brother, Joseph M. Dees, lives in Hattiesburg, Miss. His grandchildren are Carol Ann Lane of

We have just closed a good revival meeting with Rev Cobb of South Carolina doing the preaching. Andrew Bishop led the singing and Miss Ruth Clower was the pianist. There were 20 additions.—Mrs. Edward Taylor.

Mt. Pisgah, Tallahatchie county: E. H. McElroy, pastor of Highland Park First church, Louisville, Kentucky, was the visiting preacher during our annual revival. Four came on profession of faith.—L. E. Roberts, pastor.

Union, and Sarah Edna Dees, of Clinton. Mr. Dees was one of eight children, and he has a host of nephews and nieces, many of whom counted "Uncle Simmie" their favorite uncle.

The funeral service was held in the Baptist church in Chatom, Alabama, on July 19th. Rev. Howard Aultman, associate pastor of the Dauphin Way Baptist Church in Mobile, Ala., and Rev. Roy L. Lane, pastor of the Methodist church at Union, Mr. Dees' son-in-law, conducted the service. They were assisted by Rev. John I. Hill, pastor of the First Baptist Church at Union, Miss. The front of the church was banked with floral offerings from relatives and friends. Internment was at the cemetery of the Spring Bank church which he attended as a boy and a young man. A large group of close relatives, including his wife, all of his surviving children, and his brother and sisters, was present for the funeral services, as well as many friends from several localities. Active pallbearers were six of his nephews: John McMillan, Frank McMillan, Jack Schell, Fritz Schell, Zack Dees and Collier Dees. All of his other nephews constituted a group of honorary pallbearers.

is entitled to a Plan Book. It will be sent complimentary for the asking. You may write either to our state office, Box 530, Jackson 105, Miss., or the Nashville office, 161 Eighth Avenue, N. Nashville, Tenn. This plan book is a specially prepared book for keeping a permanent record of all associational activities, including a page for you to list the names of special talent you have available for programs of study courses. It will serve you as well as a hoe would serve a farmer, or a pen a scribe. Just a very useful piece of equipment.

"The Bible is the Book of Faith on which rests freedom. Soldier, sailor, prisoner of war, refugee—they need it, ask for it, but cannot get it—will not get it unless American Christians help." The American Bible Society is doing a grand job of distributing the word of God. 1,938,115 (nearly two million) Testaments have been distributed to service men and women free, and another 1,020,632 have been sold to civilians for distribution at a cost price of 20c. 62,172 whole Bibles, and 745,782 portions of the Bible have also been distributed free. If you should desire a part in this great work you may send a contribution for it. Let it go to Dr. D. A. McCall, Box 530, Jackson, 105, Miss. Designate it as for the American Bible Society and it will be sent to them. If you would like to have some literature giving you interesting facts regarding the work of the Society, request it from The American Bible Society, Park Avenue and 57th Street, New York, N. Y.

Interested in "Visual Education"? Then write to Mr. Norman O'Neal, 161 Eighth Avenue N. Nashville 3, Tenn. This is a new department of the Sunday School Board, designed to give our church the best of help in this growing field. Of course right now you will not be able to buy projectors, etc., but you can get acquainted with the possibilities, decide upon your future plans and be ready when the time is ripe.

One pastor said, "I am ashamed we have not had a Training Union study course this year, BUT WE ARE PLANNING ONE FOR AUGUST." August is a good time, especially in rural churches.

The W. T. Lowrey Professorship of Social Science

... at Blue Mountain College will be created with the second \$100,000.00 obtained in the present endowment fund campaign, \$40,193.00 of which already has been given.

Baptist Churches, Sunday Schools and individuals are giving to the memorial. Pastors are furnishing the leadership.

FRANK L. FAIR, General Chairman

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P. O. Box 530

Jackson 105, Miss.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Want It to Continue

Recently we received a message from a fine worker who said, "We are having wonderful Vacation Bible schools. The children don't want the schools to close."

This is simply an evidence of the way the boys and girls feel about the Vacation Bible school. Isn't it too bad that so many churches fail to offer their boys and girls the many blessings of the Vacation Bible school, even when they are eager for the school to continue right on? However, many churches are now seeing what they have lost through the years in this phase of work and are definitely promoting the Vacation school work as a part of the summer program.

The Negroes Also

More and more our white Baptist churches, especially in the larger towns and cities, are aiding the Negro churches in the promotion of Vacation Bible schools. This is certainly as it should be and is one of the finest ways to do mission work among these people. This is a great opportunity that we have right at our very doors and we should certainly use it to the fullest. The Vacation Bible school means as much spiritually to the Negroes as it does to the white people.

Each summer a number of our white Baptist churches aid some Negro churches in their Vacation Bible schools. Mrs. Carl Kosanke, First church, Hattiesburg, Mrs. J. T. Murry, Main Street church, Hattiesburg, and other workers, have certainly done a most noble part along this line this year. They have already aided several Negro churches in the city of Hattiesburg in promoting their Vacation Bible schools. The Main Street church gave \$10.00 to each school in addition to aiding in other ways with expenses. A number of the Hattiesburg ladies helped in these Negro schools one way or another.

We hope that more and more this shall become a very vital part of the summer program of many of our white Baptist churches. We need to do it.

Intermediate Emphasis Week

The week of September 10-17 has been set aside as Intermediate Emphasis Week. How essential that every church observe this special week! Write us for the helpful pamphlet giving detailed plans and suggestions. It is none too early to begin preparations now for this important week.

It is just out! A brand new pamphlet listing books for Intermediate workers and for Intermediates themselves. Order from your Baptist Book Store, Jackson, Miss.

July Standards

Beginner department, New Albany, Mrs. Henry R. Kings, superintendent; Mary's, Junior class, Carthage, Mrs. H. B. Fikes, teacher; Glad Girls, Young People's class, Carthage, Miss Sybil Deweese, teacher; Home Makers, Adult class, Carthage, Mrs. M. M. Keith, teacher; Errie Nutt, Adult class, Canton First, Mrs. J. N. Stewart, teacher.

We extend heartiest congratulations to the leaders of these standard

units of Sunday school work. Whenever any unit becomes standard it is a sign of progress. It is the rarest thing that a check-up is ever made of a class, department, or school without finding them short somewhere on one or more standard points. It takes time, planning, study, work and prayer to bring up these short points to standard requirements. That of itself means progress because of what is involved in the doing of these things. The benefit comes from what we put into it.

There are literally scores of units of Sunday school work that now ought to be standard, and would be with a careful check-up to discover the short points and then some definite planning and commitment on the part of the leaders toward reaching these points. Suppose you do that for your unit of work and join our ever-growing 1944 standard list of classes, departments, and schools. It will pay mighty big dividends. Try it.

Do You?

Do you need more space in your church? If not, you are in the minority. Practically all churches are now in need—and many of them in dire need—of more space.

One reason we need more space is in order to have more Sunday school classes. A Sunday school will not increase in attendance without new classes. The ones we now have will continue doing a great work, but it will take new ones to add additional people to the Bible teaching program of a church. And to have more classes we must have more space.

Of course, this is not the time to build new church houses. Labor and materials are so restricted that this is not the appropriate time for building. However, it is a splendid time to pay debts on the old buildings and to lay up money in a building fund for the time when we can build. Also, it is an excellent time to make some rather definite plans as to the needs for future building expansion.

Limited Spending

But, even now, churches are permitted under government regulations to spend a limited amount of money on a new building or in remodeling and beautifying the present buildings. Many times additional space can be secured through remodeling and enlarging one-room buildings.

In fact, there ought not to be a one-room church building. All of them should be remodeled or rebuilt so as to add additional rooms in order to properly care for the Sunday school and other church organizations. This can be done within the financial ability of the membership of the church, whether large or small. The Sunday School Board has most helpful leaflets (free) on various types of church buildings. Write us or Nashville if we can serve you in this way. It is so easy to waste valuable space in church building. This can largely be avoided by consulting the Department of Church Architecture.

Rev. Curtis Askew was the visiting preacher for the annual revival at Shady Dale church, Tallahatchie county. There were 12 additions.

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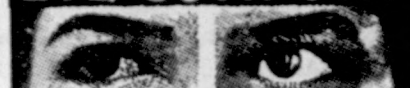
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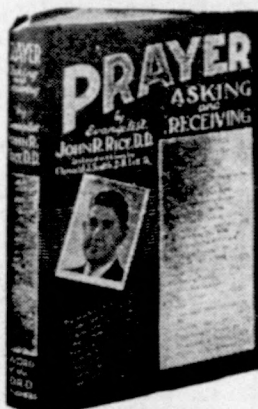
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able assurance that God hears and answers prayer. It strengthens one's faith in the power of prayer. It makes one want to pray oftener and with more persistence. It brings joy in setting forth specific answers to prayer. It gently rebukes men for failure to pray. For me there is not a dull line in the book. Not once does he strike any jarring notes. Not once does he sound a trumpet of uncertain tone. This book, written as a friend talks face to face with friend, is one I shall read again—a book I hope will find a place in every church library, every home library, every preacher's library, and among every teacher's stock of books."



Dr. R. G. Lee

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THE UNASHAMED WORKMAN

By Frank E. Skilton

Sir Christopher Wren, noted English architect, rebuilding St. Paul's Cathedral after the great fire of London, walked unknown among the workmen and asked questions to see how they felt about their work. He asked each, "What are you doing?"

The first replied, "Can't you see I'm chipping stone. It's hard, dull work, too!"

The second answered, "I'm earning a shilling a day for my family."

But the third stood up and said proudly, "I'm helping Sir Christopher Wren build a great Cathedral."

The man who believes in the value of what he is doing is happy, is effective, and is likely to succeed. He is an efficient, unashamed workman. The unashamed workman does not put off duties, is not lazy, is not idle, is not disorderly, is not afraid. He disciplines himself; has faith, courage, and zeal. He lives up to his best. He plans his work and works his plan.

Throughout the scriptures emphasis is placed on efficiency. "Study to show thyself approved unto God, a workman that needeth not to be ashamed..." (2 Tim. 2:15). "Let everything be done decently and in order" (1 Cor. 14:40). "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men" (Prov. 22:29).

Usually an efficient person is a reliable one. Dependability is an essential virtue. God tells what He thinks of a man who is not dependable in these words: "An unfaithful man in time of trouble is like a broken tooth and a foot out of joint" (Prov. 25:19).

God Chose Dependable Men

When God wanted men, he selected those He could rely upon. He never went to the lazy or the idle. When He wanted a good servant, He called a busy person. Scripture and history attest this truth.

Moses was busy with his flocks at Horeb when God called him. Gideon was busy threshing wheat by the wine press. Saul was busy searching for his father's lost beasts. Elisha was busy plowing with twelve yoke of oxen. David was busy caring for his father's sheep. Nehemiah was busy bearing the king's wine cup. Amos was busy following the flock. Peter and Andrew were busy casting a net into the sea. James and John were busy mending nets. Matthew was busy collecting customs. William Carey was busy mending and making shoes.

The unashamed workman will learn everything he can about his job. Lincoln, with few opportunities, began studying with only the Bible and Pilgrim's Progress for text books, and only a fire for light. He said, "I will study and prepare myself, and some day my chance will come." It did come, too, and history records how he was able to grasp it. One way that Training Union members prepare for their work is taking study courses provided for the purpose. Procrastination is one of the principal hindrances to efficiency. It handicaps a person from the very beginning. The way to make a big job out of a little one is to keep putting it off.

"Just as soon as" is the favorite phrase of those who delay and postpone. It seems like decision, but it is usually dilly and dally. If a thing is worth doing, and ought to be done,

better get on with it. The world is divided into two classes: those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"

Some Are "Againsters"

Don't be an "againsters." An "againsters" cannot be against anything until somebody starts something. He hasn't the slightest idea what to do or what to think until somebody starts something; he never starts anything; he never suggests anything—he is content to pick flaws and to criticize the movements launched by others. The "againsters" never goes beyond "being against."

He wuz "the objectin' brother," an' they knowed him fur and nigh; Objected to the runnin' o' the roun' worl' an' the sky! Warn't anything could please him in reason in rhyme, He wuz born for jes' objectin'—fer objectin' all the time!

New bell for the steeple—his objection come to that; Give the parson a new beaver—didn't like the style of hat! Lightnin' rod fer safety—No! the lightnin' should respect The good Lord's house o' meetin'—an' he riz up to object!

He wuz sparkin' of a widder; when it come the marriage day An' the preached asked the people if they had a word to say, Why they shouldn't be united for weal as well as woe, He hollered, "I object sir!" an' the widder's cake wuz dough!

Contrariest o' fellers in the country, I'll be bound! Warn't no doing nuthin' w'en you see him settin' roun'! An' when he gits to glory—ef his baggage thar is checked, It's my belief St. Peter'll shet him out with, "I object."

—Frank L. Stanton.

Many persons are not effective because they will not pay the price of application, concentration, and perspiration. They are like the young agent who asked his manager how he could attain success.

"I'll tell you," the manager said, "how to obtain success by the use of two simple rules."

"The first is: Don't do the things you know you ought not to do."

The young man's face fell. He had not expected a rule so hard to follow.

"The second is: Do all the things that you know you ought to do."



The young man turned away sadly. He wanted to succeed without the personal discipline necessary for success. Some people get nowhere because they are afraid to try; they are always playing safe. They are like the farmer who was asked if he had planted corn this year. He replied:

"Nope, I'm afraid there will be another drought like last year."

"How about potatoes? Are you planting potatoes this year?"

"Nope, no potatoes," he replied. "I don't want to take any chances on the potato bugs eating them up like they did two years ago."

"Well," asked his friend, "what HAVE you planted this year?"

"Ain't planted NOTHING," he said. "I'm just playin' safe."

To be efficient a person must make a start. You cannot make a crop leaning on a plow handle. The Bible says, "Therefore, perform the doing of it" (2 Cor. 8:11). Wisdom is knowing what to do; skill is knowing how to do it; and virtue is doing it.

Enthusiasm and Ambition Help

Laziness unfits one for service. Rastus Johnsing was a lazy negro. He loafed about the house while his wife worked hard over a wash tub. Finally in exasperation she said, "Niggah, don't you nevah git no ambition to git a job?" Rastus yawned and stretched, and then replied, "Y-a-a-s, honey, ah gits amibtion when ah'se settin' aroun' the house, but when ah stahts to wuk, ah gits discouraged." There are lots of people just like Rastus.

Never be discouraged because of inexperience; you can learn. A green salesman will sell more goods any day than a blue one. The unashamed workman is enthusiastic. He believes in his work and he loves his work. As a result he succeeds in it. Enthusiastic, consecrated, industrious Training Union leaders are the ones whose efforts are blessed of the Lord. "Knowledge is power" is a good maxim, but it takes knowledge, plus hard work, to make success. Knowledge without energy and enthusiasm is like a gasoline engine without the spark and the gas. A prayer delivered by an old negro preacher up in East Tennessee demonstrates well the great element of enthusiasm:

"Oh Lord, give Thy servant this mornin' the eyes of the eagle and the wisdom of the owl. Connect his soul wid the telephone in the central skies. Luminate his brow wid the sun of heaven. Pizen his mind wid the love of the people. Turpentine

KNOW YOUR BIBLE

QUIZ QUESTIONS FOR TEACHERS AND CLASS

(Answers on Page Fifteen)

1. Our Liberty Bell had a famous inscription from the Bible. Do you know where to look for it in the Bible?

2. In Second Kings 9:30, it states that Jezebel "tired her head," etc. What does the "tiring of the head" actually mean?

3. Can you name the city which tradition claims to be the oldest city from Bible times to our present time?

4. What is the meaning of "abomination of desolation," as found in Matthew 9:27?

CHURCH ARCHITECT ESTIMATES \$500,000,000 WILL BE SPENT ON POST-WAR PROJECTS

New York—(RNS)—Reports on post-war building projects planned by Protestant churches are pouring into the Interdenominational Bureau of Architecture here in increasing volume, and Director Elbert M. Conover now estimates that proposed church construction and renovation programs will total an expenditure of some \$500,000,000.

New churches, he said, will be built by congregations moving from downtown business locations to residential areas, and others to replace many of the 40,000 churches that are now confined to one room. Plans for expanded social and recreational facilities figure largely in most projects.

his imagination. Grease his lips wid 'possum oil. Loosen his tongue wid the sledge hammer of Thy power. 'Lectrify his brain wid the lightnin' of the Word. Put 'petual motion in his arms. Fill him plum full of the dynamite of Thy glory. 'Noint him all over wid the kerosene oil of Thy salvation, and set him on fire. Amen."

The undaunted person takes the cold water others throw on his proposition and with the heat of his enthusiasm turns it into steam to get over the hill. Be not daunted by difficulties and criticism. It will help all of us if we realize that obstacles are those frightful things we see when we take our eyes off the goal.

The unashamed workman is ever trying to better his own best. He is not concerned with doing better work than the other fellow. He wants to beat himself. He has the spirit of the great artist who, when asked to name his best painting, replied, "My next one." His motto is: "Whatever you are, try to be a good one." Letting well enough alone never made things any better.

Do the little jobs right, and you need not worry about the big ones. After all, life is not a little bundle of big things, but a big bundle of little things. A thing done right is done forever.

It is not enough to work untiringly. The unashamed workman is loyal, dependable, thorough, informed, industrious, enthusiastic—prepared. He needs all these elements so that he can serve effectively to the glory of God and for the advancement of His kingdom. This is a glimpse of the unashamed workman, whether he be found in the business world or the Baptist Training Union.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for August 13 THE PRIEST IN THE LIFE OF ISRAEL

I Samuel 1:1-4:8

I have read this passage over. Have you? If not, do so, please. Now, the committee named this lesson The Priest in the Life of Israel, and I thought the title meant that we were to study the institution of the priesthood in the life of the nation of Israel. That is what I propose to do, though, of course, I shall produce no finished study of the subject.

I. Origin.

The origin of the priesthood was in the mind of God. He gave man the priest, because man needs the priest, a daysman, a mediator to take man's part and stand in man's place before God. Men recognize this need everywhere always, but God recognized it first. Man needs the priest, let us not forget that.

God provided what man needed, provides what man needs, will provide what man shall need. Hence, the priest. In the Old Testament as in the New Testament, there was and is a hierarchy, a high priest, and under the high priest, an order of priests. Under the priestly order in the Old Testament, there was also the Levites. Each of the three orders was distinguished by distinct duties and privileges.

II. Organization.

All priests were Levites, but not all Levites were priests. The tribe of Levi, the children of Levi, the sons of Levi, made up the priestly, was the priestly tribe. The high priest and all other priests were members by birth of the tribe of Levi. The father of Moses and Aaron was a Levite, a member of the tribe afterwards designated by Jehovah as the priestly tribe.

(a) The high priest. The first of these was Aaron. He was consecrated or, as we might say, ordained, by an elaborate ritual, consisting of washing as a symbol of purification, of solemn vesting in priestly robes, of anointing by having oil of consecration poured on the head, and a number of sacrificial rites, among them the sprinkling with blood and the anointing with oil of different parts of the body.

As his special duties he had among others the offering of the daily meal offering, the ceremonial sprinklings in the case of sin offerings for the whole people. But by far the most important ceremonies were those connected with the Great Day of Atonement, on which day alone he, and he alone, dressed merely in the linen garb of the priest, entered the Holy of Holies, and sprinkled the mercy seat with the blood of a bullock as a sin-offering for himself, and that of a goat as a sin-offering for the people.

The high priest stood at the head of the hierarchy, then as now, and entered into the Holy of Holies then as now, and made atonement there, then as now. For Christianity has its Great High Priest, who, for a little while was made lower than the angels, but now is made higher than the heavens, who even now is at the right hand of God, and who ever

liveth to make intercession for us.

In the case of the high priestly office, the succession was fixed. When the high priest died, his eldest son became his successor and was, in his turn consecrated to the duties of his office, which he discharged as long as he continued in office, that tenure being for life.

(b) The ordinary priests.

All the sons of Aaron were priests; they were consecrated by far less elaborately than was their father. All the lenial descendants of Aaron continued to be priests, but only the oldest son of the oldest son became the high priest. It was the royal law of primogeniture in strict operation.

These priests exercised duties and enjoyed privileges peculiar to their order. They offered all sacrifices except those peculiar to the high priest. In offering the sacrifices, the priests went into the chamber containing the altar of incense, and the others, as well, and made the offerings upon the altars of burnt sacrifice, and all others. They were the people who went into the places held peculiarly sacred as the abiding places of the Almighty, and made offerings to Him on behalf of the people, and then came back to the assembled people and pronounced the blessings of God upon the penitent people.

Who are the priests of the New Testament? The spiritual children of the Great High Priest who, in the last great day will stand at the head of all His own and say, "Behold I and the children whom Thou hast given me." "He made us. "Us who, John?" "Us believers." "All of us, John?" "Every one of us." "What did He make us, John?" "He made us priests unto His God and Father" (Rev. 1:6). "So, John, you state that all Christians are priests over all of whom Christ Jesus is High Priest?" "Absolutely!"

"What, John, shall these Christian priests do?" "Let us do the essential things the Old Testament priests did. Let us wait upon God. Let us seek His face. Let us make offerings of our prayers and faithful service to Him. Let us make intercession for the people 'til we have God's merciful answer, and let us bear that answer to the people. Let us make intercession for the people, the men and women at home, who have in this day so great a burden of labor of toil, of sorrow, of suffering, to bear. Let us make intercession for the young men and women who, all around this earth today, are fighting the battles of God against the banded hordes of hell.

I. Legitimate Place.

Had I wandered away from my subject? Back to Israel. The priest occupied a great place in the life of that ancient people. That was the finest people the ancient world produced, and the priests, more than any other class of people, formed the lives of that race. They stood for the finest things in the national life, and they kept the consideration of those things constantly before the people.

I am not closing my eyes to the fact that the priesthood underwent degeneration in the latter days, and that they often opposed the prophets who came from God to speak for Him, but I am asserting now that they formed the life of the people as no other tribe did in the earlier day.

The priest of the olden time lived among the people, shared the lives of the people, sorrowed for the sins of the people, and loved the people in spite of those sins, because the

FRUITS

By Frank E. Skilton

On page No. 3 of The Baptist Record of June 15, "Your Secretary Says:—"

"We have been somewhat amazed at the forward thinking of some of our laymen. Whether or not you agree with every suggestion you will admit they are not 'asleep in the head.'"

"After recent suggestions from laymen as carried in this column, others followed as: . . . Why not intensively train our students in colleges and seminaries in all the church work of Christ, and denominational work as well? . . ."

It will rejoice the hearts of our beloved secretary and others to read the following information just received from Mrs. Sid Sandidge, a worker in the Clinton Baptist Church:

"I promised you sometime ago that I would tell you something of the activities of former B. M. C. women who live in Clinton.

"The office of president of our W. M. U. and three of the other general offices are held by former B. M. C. women. Three others hold offices in the circles. Three of us are department superintendents in the Sunday school. Three are Sunday school teachers and others hold class offices. Only two or three are not serving in either W. M. U. or Sunday school work."

While Blue Mountain College is a liberal arts college, and not a training school for religious workers, it is a Christian liberal arts college, and stresses the development of personality and leadership—Christian leadership. The influences at work at Blue Mountain are such as to impel its graduates in most instances to seize opportunities for service in the church life of their communities, as well as in civic, educational and other cultural circles.

Blue Mountain graduates are to be found in sixty-eight vocations and professions. For the most part, these women leave their environments with the ideals acquired in the plastic years of their college life at Blue Mountain.

—BR—

Friends of Dr. J. R. Grant, president of Ouachita College in Arkansas, will regret to hear that his son, George, was killed in the invasion of Normandy. He was a paratrooper.


people were their people. The priest was taken from among the people exactly in order that he might sympathize with them in their troubles and succor them in their weaknesses.

The priest was the shock-absorber among the people. When any one of them was burned, he was blistered also, when any one of them was glad he also rejoiced.

J. L. Coursen, pastor of Clear Creek church, Lafayette county, reports a good meeting in which F. M. Purser of Oxford did the preaching.

Revival services will begin next Sunday, August 13th, at 11:00 a. m. at Liberty church, Rankin county. The preaching will be done by a former pastor, E. L. Jones, of Streatman, Texas. His coming will be of interest because he was ordained at Liberty church. Dinner will be served at the church following the morning service. W. H. Wood of Brandon is pastor at Liberty.

10¢
25¢



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A Compilation

Have you ever wondered just what modern young people—Christian young people—really think about liquor? Here is the answer—a cross section of the best thinking and most profound convictions among Southern Baptist youth. This small but vital, vibrant book comprises the fifteen winning addresses delivered in the Better Speakers' Tournament of the Southwide Training Union Assembly at Ridgecrest, North Carolina, in the summer of 1943. Here fifteen young persons from fourteen states and the District of Columbia represent the views of our choice youth of America on the question of beverage alcohol. . . . Here is a book to read, to heed, to ponder—and to use. Get your copy now! (26b)

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OUR CROSSWORD PUZZLE



"And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him."—Matt. 2:11.

IMMORTAL MOTHERS
ACROSS

- 2 The first mother.
- 6 "we know that an . . . is nothing in the world," 1 Cor. 8:4.
- 9 He lived in the ark.
- 10 Country.
- 11 Common verb.
- 13 "He casteth forth his . . . like morsels," Ps. 147:17.
- 14 Books of the Bible.
- 15 Mother of Boaz, Josh. 6:17 and Matt. 1:5.
- 17 "He planteth an . . . Isa. 44:14.
- 18 "Joshua burnt . . ." Josh 8:28.
- 19 Son of Benjamin, Gen. 46:21.
- 20 Code signal.
- 21 City of Judah, Josh 15:52.
- 24 Shelter.
- 26 Fish.
- 30 Pickax; hero of a George Eliot novel.
- 31 Longed.
- 32 In the same place.
- 33 "great goddell . . ." Acts 19:35.
- 34 Foolish (F.).
- 35 Precious stone.
- 37 "the archers . . . him," I Sam. 31:3.
- 38 Assyrian deity.
- 39 American sculptor; rakes (nag.).
- 42 Consonantal digraph.
- 43 North central state.
- 44 "the Pharisees began to . . . him vehemently," Luke 11:53.
- 46 Mother of Ishmael (Gen. 16:15) whose descendants formed the chief element in the 21 across nation.
- 49 Left hand.
- 50 "and . . . them about thy neck."
- 51 Mother of Isaac, Gen 21:3.
- 52 New England state.
- 53 Mother of Joseph, Gen. 30:25.

DOWN

- 1 Mother of Moses, Ex. 6:20.
- 2 Expression of inquiry.
- 3 "are but . . . words," Isa. 36:5.
- 4 Printer's measure.
- 5 Mother of Solomon and wife of David, 2 Sam. 12:24.
- 7 Prefix meaning "through."
- 8 Mother of Reuben, Simeon, Levi and

ANSWERS TO LAST WEEK

Z	E	P	H	A	N	I	A	H	N	O	E
E	R	A	S	I	A	A	D	Z			
C	R	I	B	G	A	N	G	H	I	E	
H	O	S	E	A	I	G	L	U	C	K	
A	M	O	S	M	A	R	A	M	I		
R	A	N	B	A	H	I	A	D	E		
I	N	C	O	L	M	P	E	A	L		
A	S	O	B	A	D	I	A	H	N	S	
H	R	C	O	L	H	I	M	I	S		
J	O	N	A	H	A	I	D	E	T		
J	E	R	E	M	I	A	H	A	L	E	
S	L	Y	S	P	A	U	A				
J	O	E	L	H	A	B	A	K	K	U	K

TO CHECK

MALARIA
IN 7 DAYS
take **666**
Liquid for Malarial Symptoms.

TAKING POSSESSION

By J. Christy Wilson, D.D.

The campaign for the conquest of Canaan many centuries ago has its echo in battles over the world today, and there are many young Americans with the spirit and courage of Caleb. More than fifteen hundred of our boys who lost their lives on the Solomon Islands are buried in a cemetery on Guadalcanal. The native people there are Christians, and several thousands of them spent some months in constructing a church beside the graves of the American boys. The building has a thick roof of thatch and is made of local timber with the sides open. When the building was turned over to the American armed forces, a Christian leader of Guadalcanal by the name of Jason made the following address: "Me want to tell you all people that all me fella belong Solomon build this church because we want thank you. We worked hard and we hope you like this church. We pray that God will bless all of you and we hope and pray for your friends who lie in this cemetery. Also we want to

thank all the Americans and Allies who have fought to push the enemy out of our land. Now we give this church to you. But this church no belong you and me. This church belong God, and we ask God bless us all. Thank you." Before our army and navy drove the enemy from Guadalcanal, Christ had come to the island and taken possession, now our boys who paid the supreme sacrifice on that far Pacific shore rest beside a Christian church, where the spirit of Him who rose from the dead to bring life and immortality to light may brood over them. Day and night, Christian natives stand voluntarily guard over the church and the sacred city of our blessed dead. Could there be a deeper expression of the spirit of Missions and the spirit of the risen Christ?—The Presbyterian.

FEEL PEPPY—RELIEVE
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Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your drug-gist. Caution: Use only as directed. National Remedy Co., N. Y. C.



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AND SOAP

AS THE CHARIOT MOVED ALONG

ACTS 8

The following testimonies by W. E. Greene, President of Clarke College and part-time Enlistment Pastor are further proof of what is being done in Evangelism by Mississippi Baptists:

"We have been having some unusual experiences doing personal work while travelling from one place to another. I am convinced that the Lord has prepared the hearts of some we have contacted; and with just a word or two we could lead them to the Lord. But how tragic if we fail to give these words!

Not all we have talked to have become Christians, but we are persuaded that to merely ask the question, "Are you a Christian?" may make an impression that will some day develop into a surrender. So we take advantage of every opportunity. We have found that one out of every twelve is ready to go to the Lord and ask for forgiveness and we can count on having, every now and then, an unusual experience in seeing some one being saved.

The following incidents are some of these experiences. We try to give all of the time we have in our car to those who want to ride, and to tract distribution. Very few who ask to ride would resent a personal question about their relation to the Lord. If we ask them if they are Christians just when they get into the car, we need fear no longer about hold-ups. I believe that we have been able to do good with some who had actually intended personal injury when they got into the car, but did not have heart to continue after a brief conversation about their soul.

Coming back on the train from Jacksonville, Florida, I had been awake for twenty-four hours. When I reached Jackson, Mississippi, I decided that I would sleep as I rode the bus from there to Brookhaven. It was 2:30 A. M., when we left Jackson. As I was seated, a man, who I later found out to be a successful business man in a town in Southwest Mississippi, sat beside me. Though I was very sleepy, I introduced myself and asked if he were a Christian. He answered that he was not. I asked him if he would like to be a Christian, and he said he would. After a very brief conversation he agreed to go to the Lord in prayer, and there, with his head bowed between the seats, he prayed loudly enough for those on the bus to hear him. He asked the Lord to forgive him of his sins and become the Saviour of his life. It was a prayer of deep feeling and I was convinced that he meant every word he said. As soon as he finished I asked if he believed the Lord had heard and answered his prayer. He believed that the Lord had heard. Since we had talked only a few minutes I thought it must have been some happening leading to his decision. I asked if he had been thinking previously about becoming a Christian. He told me that some years before, his father had begged him to make a surrender, but he stubbornly refused. Then one day he had to go into the rain across the road and bring the dead body of his brother, who had been killed by lightning, into the house. This he had to do alone. Then not many weeks prior to his surrender he had been called from Louisiana to the funeral of another brother who was killed at the bus and train collision at Crystal Springs. The Lord had been talking through these unusual happenings and he was glad that somebody had asked him to become a Christian and was willing to tell him how. I left him very happy over his experience. I concluded that many times God's neglected are God's elected.

THIS IS STATE MISSIONS

ORGANIC CHURCH UNION NOT A CURE-ALL "Problem Child" Shows Way Wallace Bassett

The Christian Century of Chicago, the voice of the brilliant Charles Clayton Morrison, devotes much space in advocating union movements. He seems to take great pleasure in saying disparaging things about the South, especially about Southern Baptists. The Christian Century, in its recent writeup of the Southern Baptist Convention in Atlanta, excoriated Southern Baptists for their so-called "isolationism" and called the Southern Baptist Convention the "Problem Child of American Protestantism." In a full page editorial the editor blamed the Southern Baptists for many of the bad conditions of the South. This journal has been carrying a series of articles on the general topic "What is Disturbing the Churches?" Each article is written by a prominent member of the denomination under discussion. In the July 5 issue it prints an article by Dr. G. Preston MacLeod, minister of the Rosedale United Church of Toronto, Canada. His subject is "What is Disturbing the United Church of Canada?" I am giving some exact quotations from this article which are quite revealing: "... Some of the churches whose story has already been told in this series face major disturbances over contemplated unions with sister denominations. The United Church of Canada passed through this period nearly twenty years ago. On June 10, 1925, after a quarter-century of discussions and debate, organic union of the Methodist church (Canada), the Presbyterian church in Canada and the Congregational churches of Canada was completed and the United Church of Canada was launched. ... Complacency is always a danger, especially in the aftermath of a great achievement. In the glow of the new union there was a tendency to think that the new church would sweep forward on the momentum of great beginnings. The world has received some rude shocks since 1925, and the United church has had reason to learn that union marked the beginning of new and heavily increased responsibilities. ... The government census shows 2,204,875 people claiming to belong to the United Church. This is 500,000 more than the figure of 1,713,186 reported by the United Church itself. In other words, there are a half-million people claiming some connection with the United Church of whom the church has no trace. ... The revenues of the United Church have never reached the level of giving which prevailed in the three uniting churches at the time of union, or in the United Church itself up to the onset of the great depression. The missionary and maintenance fund contributions which were \$2,500,000 annually in the late 1920's, have declined to \$1,500,000 annually. ... budgets for home and foreign mission work are not more than 50 per cent of what they were before the depression. ...

Shortage of Ministers

"The United Church is, or ought to be, disturbed by a shortage of candidates for the ministry. ... A church which is marked by real depth of faith and conviction will not fail to win sufficient numbers of its ablest young men for its tasks. ... Meanwhile the sects, though numerically much less of the population than one

would suppose, through their churches in the cities, and multiply in the rural districts, especially in sections of the west, and do not seem to lack for leaders. The United Church is disturbed, not by opposition from the sects, but by the consciousness that the sects are winning people whom the United Church ought to be reaching and is not. ... Men of Methodist upbringing are sometimes heard to lament the passing from the United Church of the old Methodist enthusiasm. ... Sunday school enrollment in the United Church reported an alarming drop of almost 25 per cent. ... The religious education program of congregations suffers from slackness of conviction, lack of enthusiasm and inadequacy of leadership. ... It is also disturbed over evidence of discrimination against smaller ethnic groups. Although the Jews in Canada number only 168,000, they are concentrated in the larger cities and social anti-Semitism is on the increase. There have been a few cases of the exclusion of eminent Negroes from the dining halls of prominent hotels and social clubs. Influential groups in British Columbia have openly declared that the evacuated Japanese are not to be allowed to return to that province. ...

Some Observations

Evidently organic union of those denominations in Canada did not prove to be a "cure-all." Some of these quotations are quite revealing. It might be interesting for advocates of organic church union to learn a few lessons from their "problem child." They might learn the lesson that everybody's business is nobody's, even in keeping records of membership, and that one can still be quite loyal to his denominational convictions without being discourteous to other people who happen to disagree with him. They might learn that the "problem child" is not only meeting its missionary budgets with more money than it ever had before, but that all of its mission boards and even local churches are building up reserves for post-war work. It might learn that the "problem child" has its theological institutions so crowded with candidates for the ministry that it cannot find room to accommodate them. It might learn that these candidates are not illiterate mossbacks, but are university and college men, cultured and courteous. It might learn that the "problem child" knows something about what is necessary for a functioning Christian faith, and that without deep convictions on fundamental truths a man's life is shallow and meaningless and will not stand up under strain. It might learn that there is such a thing as being so broad as to make one shallow. It might learn that real brotherly love causes people to co-operate voluntarily and keeps them from calling people names who happen to disagree with them. It might learn that the ministers of the Southern Baptist Convention are not discourteous trouble-makers among their fellow ministers of other denominations, but that they do maintain a close friendship and fellowship with these ministers of other faiths. I have lived in the south for 35 years and in the city of Dallas for 26 years and I have yet to find a worthwhile community enterprise that called for ministerial leadership or participation where Southern Baptist preachers were conspicuous for their absence. Let us keep the record clear.

During July A. V. Faggard of Clara did the preaching at Big Springs church, Lincoln county, of which Wm. M. Tabb is the pastor. The attendance was good and there were 15 additions to the church.

For the first time in three years the Harmony church in Copiah had a revival. There were 30 additions. A. V. Faggard was the visiting preacher and Wm. W. Tabb the pastor.

The annual revival at Fellowship church, Lauderdale county, concluded with six additions to the church and a very evident spiritual growth. Aubert C. Dunn was the visiting preacher.

During the first seven months of this year, First church, Little Rock, Ark., has received \$59,559 for local and denominational causes. In the past nineteen months the church has raised sufficient funds to liquidate the entire indebtedness which was over \$81,000. All records for the month of July were broken last month when the Sunday school averaged 1,026, the Training Union averaged 406, offerings received were \$9,071.05, and 74 people were added to the membership. Since the beginning of this associational year Pastor Charles E. Lowrence has baptized 175 into the fellowship of the church. The church has plans for the post-war erection of a \$200,000 educational building.—Roland Leath, educational director.

The reporter from Harpersville Baptist Church writes that recently they have completed a good Vacation Bible school. The enrollment was 60. Since that time they have also had a revival with Pastor G. W. Smith doing the preaching and Rev. Prince leading the singing. The services were very spiritual and the attendance was good.

The First Baptist Church of Rayville, La., is planning for the dedication of their church free of debt in September. The people are rejoicing that the final payment on their indebtedness has already been made. Dr. John H. Hooks is pastor and has led the church in the retirement of the debt.—B. D. White, reporter.

During the revival at the Goodyear church, Picayune, there were 32 additions. The preaching was done by Thurman Booth and the singing was led by Kenneth Simmons, both of Osyka. J. Harold Jones is the pastor.

Blackwater church, Kemper county, has gone to one-half time. Dr. O. R. Moulder (a home boy) is pastor. The church is 104 years old. The annual revival will be led by Rev. Don Jones of Marion. The revival will begin on August 6.

Greenville, Marion Association: Virgil Ratcliff, pastor of the First Baptist Church, Lumberton, did the preaching at the annual revival. Souls were saved and lives were rededicated. One lady 78 years old accepted Christ as her Savior and asked to be baptized immediately. She also expressed the hope that her 84-year-old husband would follow her Lord in baptism soon. Wiley Johnson is pastor of this church.—Reporter.

Because "radio work ... has not been completely satisfying," James W. McClain, familiarly known as Dr. I. Q., is preparing for the ministry at Seabury-Western Theological Seminary at Evanston, Ill. He will take a \$25-a-week pastorate of a small country church in the Kentucky hills.

Answers To Know Your Bible

(Feature On Page Twelve)

1. (Liberty Bell inscription): The inscription came from Leviticus 25:10: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof," etc.

2. (Tired her head): When Jezebel, a worshiper of Baal, looked out of her window to see if Jehu was coming, she "tired her head," which simply meant, she put on a headdress, "tire" meaning to "attire, or dress."

3. (Oldest city tradition): Paul was lowered from its wall, and the name of the city was Damascus. During World War I, Lawrence of Arabia, entered Damascus at the head of his troops.

4. (Abomination of desolation): It has been said by Bible commentators, to mean "the profanities of the Zealots." They were a Jewish party which refused to pay tribute to the Romans. This constituted the "abomination," which was a sign of impending ruin. They were an "abomination" because idolatrous images were upon them.

Dr. S. F. Lowe has resigned the pastorate of the Inman Park Baptist Church, Atlanta, to give his entire time to the Radio Committee of the Convention. This will become effective December 1. Dr. Lowe has been chairman of the committee and has rendered good service.

Friends of Dr. J. R. Grant, president of Ouachita College in Arkansas, will regret to hear that his son, George, was killed in the invasion of Normandy. He was a paratrooper.

Dr. H. M. Harris, Clinton, was recently in a meeting at Sardis church, Copiah county, with Pastor T. W. Green. There were 21 additions, 19 by baptism.

Rev. Fred B. Moseley has resigned the Plaquemine First church and will re-enter the Baptist Bible Institute this fall. He will serve two part-time churches in Mississippi while pursuing his theological studies.—Baptist Message.

A good revival has just closed at Mt. Nebo church, Newton county. There were five additions. Ollie F. Parker of Laurel was the visiting preacher. His two daughters and Miss Dorothy Holyfield assisted with the music. C. E. Snowden is pastor.

Dr. Norman W. Cox of Meridian was the visiting preacher at the annual revival at Russell. There were 12 additions, 10 by baptism. The church gave Pastor R. H. Fitzgerald a large love offering at the close of the meeting.

Charles L. McKay, pastor of Temple Baptist Church, Ruston, La., has just closed a good revival with the First church, Duback, La. Rev. H. H. Prewitt is the pastor.

D. D. Satterwhite, Houston, assisted Pastor S. S. Kelley at Bissell church, Lee county, in a good revival recently. There were 12 additions. Although a part-time church, they have weekly prayer meetings.

The Bolivar county full time missionary has just completed a good revival at Mission Point at Hill House. There were 37 additions by faith, five by letter and one by statement. Out of the 37, 22 were above 30 years of age.

A TOMB AND A TEMPLE

Chaplain Lee Fridgen

I. A Tomb

For four long bitter months we had looked longingly from Anzio beach-head over the Alban hills toward Rome. Now we were in Rome, and had two precious days of leave. The first time we were here we just passed through, now we could tarry. There was a possibility of coming back for shorter periods, however we felt "a bird in the hand is worth two in a bush," so we were determined to pack the days full.

If ever a jeep covered territory ours did. All day long we drove through the streets, stopping at the Colosseum, at St. John Lateran, at the Baths of Caracalla, at St. Paul's church where the noble apostle is supposed to be buried, then back to the city wall, and around it to the Via Appia Antica (Old Appian Way) thence out to the Catacombs of St. Sebastian and St. Calixtos. After spending some time in these we returned to St. Paul's gate. Hard by it, and under the shadow of the tomb and pyramid of Caius Cestius is the Protestant cemetery. We drove around it seeking an open gate, but found none. Parking by the pyramid I told my assistant to wait. I must go in. I found a spot where the wall was partly demolished and I climbed over. Once inside I made my way through rubbish to the main part of the cemetery. Not one grave was missed—I saw them all, reading the inscriptions upon the markers.

At last I found it, Shelley's grave, and beside it Trelawny's. But Keats' was nowhere near. In searching for it,—for I finally found it in another division of the cemetery, I came upon a little grave covered with a marble slab. I read the inscription:

GERALDINE GILL
Daughter of
Rev. and Mrs. Everett Gill
Kentucky 1903 Italy 1906

I cannot describe the feeling which came over me. I recalled having read of Dr. Gill's missionary work in Italy, but I had never read or heard that he and Mrs. Gill had laid to rest their three-year-old daughter in the cemetery at Rome.

It was late and I resolved to come back the following day. This I did. With the help of a little twelve-year-old girl, the daughter of the keeper of the cemetery, we, the little Italian girl and I stood there with bowed heads, while through my mind raced the words of Shelley in his Preface to the *Elegy on Keats*:

"It might make one in love with death to think that one should be buried in so sweet a place."

We visited many, many spots in and about the old city, but I still see the little grave of Geraldine, the little daughter of two of our first missionaries to Italy.

II. A Temple

It was Sunday, and I was holding my services for the first time in months in a church building. It was not a Catholic church, but rather a Baptist church. None of us could realize it. Just imagine finding a church building used by Baptists in Italy! But that was the case.

We had entered the city a day or two before and in my rounds searching for some auditorium to hold Sunday services I had come upon the building, a lovely concrete structure, but somewhat damaged by bombing. Over the door I read the words:

MAKING THE MOST OF THE REVIVAL

Revival time is here again for many churches, especially for rural congregations. Surely every pastor and church member would like for these revivals to count for the most in the Kingdom. How can they be utilized in the best way?

What Type of Revival Shall We Have?

First, shall the revival be a spasm or shall it contribute to a continuous program?

Will there be only one or two weeks of intense evangelistic preaching with nothing done to promote the work of evangelism, enlistment, training, stewardship, and missions after the revival is over?

Will the two weeks of yearly revival constitute the whole year's work in the churches, or will it, while utilizing the special evangelistic opportunities, also promote a continuous program in all the work which the church should do throughout the entire year?

The revival that seeks to evangelize the lost during only one or two weeks of the year is not adequate for our task. The other fifty weeks of the year are not utilized in the work of the Saviour. Those who accept Christ are not trained and enrolled in the Christian life, thus remain spiritual babes in Him. Those who unite with the church do not go out to win others; they do not contribute financially to the support of the Kingdom task; when the revival is over the pastor sometimes has greater problems than before it began.

Let no one misunderstand us: We believe in evangelism and in evangelistic preaching. There should be more of it and of better quality. The message of life should be made so simple and plain that a child can understand, and so powerful that the multitudes will come to the Saviour. But as a full program the annual revival is a failure. It is not adequate as a program for the Kingdom, for the individual, for the church, nor for the denomination. However, we believe that it can be utilized greatly in the promotion of a more adequate and continuous program.

The Revival Should Promote All Departments of the Church Life

We do believe that the revival should be intensely evangelistic. The

"Ceiesa Cristiana"

or Christian church. We began to investigate and found a baptistry, then some tracts and literature which told us the story. It had been used before the city was evacuated by a Baptist congregation.

I gave instructions to my assistant to get it cleaned thoroughly for services. Even the organ was repaired. So on Sunday in three services over four hundred Protestant men worshipped God in a Baptist church building.

It was a thrilling experience. Since, I have learned the history of the church as well as the name of the minister who must have suffered dreadfully before he had to leave. I cannot give his name or the name of the city for security reasons. Someday he will return and with what is left of his congregation continue to carry on.

The labors and sacrifices of Dr. Taylor, Dr. Whittinghill, Dr. Gill and J. P. Stuart have not been in vain. "Somewhere in Italy."

great basic themes should be clearly proclaimed. There should be intense and anxious endeavor to win the lost to Christ and the saved to service.

Revival days provides in addition another great opportunity which should be utilized; The opportunity for promoting all phases of church life.

The writer, when a pastor at Mt. Airy, North Carolina, some years ago, learned this lesson from Dr. Gaines S. Dobbins, professor of religious education and church administration at the Southern Baptist Theological Seminary in Louisville, who came to assist the church there in revival services. In the hours just before the evening service he held conferences with the leaders of the congregation on various aspects of the church's life and work. These conference hours proved a great blessing to the people.

The plan for these conferences is very simple. The revival preaching on great themes of sin and of salvation warms the hearts of the people to receive also God's message about service for Him. Two or three evenings may be devoted to a discussion of the work of the Sunday school. Many subjects can be used for messages, such as: "A School in Christian Living" (from the Great Commission); "Jesus and Little Children"; "Christ and Youth"; "Manshood for the Master"; "Facing the Sunset"; "A Church Reaching the Multitudes for Christ"; "Preparing to Teach God's Word," or similar themes having in view the task of the Sunday school in reaching, teaching, and evangelizing the masses for the Saviour. The Sunday school is the great Bible teaching agency of the church. Also, eighty per cent of those who accept Christ come from the Sunday school. Let us then put emphasis on the organization that brings large dividends in the teaching of God's word and in the salvation of souls.

Two or three conferences may be devoted to the work of the Training Union. The church that utilizes its Training Union will reap rich harvests of trained Christian lives.

In like manner one or more conferences may be devoted to stewardship and the finances of the church, including in its budget, of course, local expenses, missions, the pastor's salary, and other items. The work of the W. M. U. can profitably be used for at least one conference.

During one week of such revival services and conferences the writer has seen a rural church make almost complete plans for an adequate new church building, such as suggested by the Sunday School Board in Nashville. The trees were given to make the lumber; labor and trucks were contributed for hauling the timber to the mill and for constructing the building; and one or two acres of land were given as a site for the new structure.

In another instance a congregation was planning a building costing from fifteen to twenty thousand dollars. However, the plans for the building were not adequate for the departmental needs of the Sunday school. The revival and conferences served to show the congregation the type of building needed, and after adopting the plans of the Architectural Department of the Sunday School Board, a beautiful and adequate building was constructed.

In both of these congregations splendid evangelistic results were

114 ARMY CHAPLAINS DECORATED FOR GALLANTRY

Washington, D. C.—(RNS)—A total of 114 U. S. Army chaplains have been awarded 129 decorations for gallantry in action and for distinguished service since the beginning of the war, it was reported here by the War Department. Five chaplains have received the Distinguished Service Cross, among them Capt. Albert John Hoffman of the 34th Infantry Division, who also holds the Silver Star and the Purple Heart. Chaplains have also been awarded 25 Legions of Merit, 34 Silver Stars, five Soldier's Medals, two Bronze Stars, 55 Purple Hearts, and three Croix de Guerre. The War Department reveals that 24 chaplains have been killed in battle or have died of wounds during the present war, while non-battle deaths total 39. Thirty-one chaplains have recovered from wounds suffered on the battlefield, and 33 others are held by the enemy.

SUGGEST SCHOOL AS MEMORIAL TO TRUETT

Atlanta, Ga.—(RNS)—Erection of a Baptist high school or junior college, or both combined, has been suggested as a memorial to the late Dr. George W. Truett, and a committee of pastors in northeast Georgia, where the institution would probably be located, is studying the matter. Dr. Truett was pastor of the First Baptist Church at Dallas, Texas, and a past president of the Southern Baptist Convention and the Baptist World Alliance.

H. P. McDonald of Lena, writes that L. O. Dewease of Clarke Memorial College did the preaching in a recent revival at Sand Ridge church, Scott county.

obtained. Provision was also made for enlisting those newly won to Christ along with the other members in a program of continuous service for the Master.

Results Which Should Follow From the Right Kind of Revival

Of course many of the lost will be saved. Unaffiliated church members will identify themselves with the local church. The saved will have a deepened spiritual life. The whole life of the church will be promoted and a continuous program should follow the right sort of revival. The pastor will have fewer problems, not more. Sometimes he himself will be helped to keep the right goals in mind. Pastor and people will be drawn closer together in a common point of view, in sympathy, and in agreement about the best methods for accomplishing the Lord's work. In the light of God's will, hindering problems will be solved. The church in all its functions will work through the whole year instead of through the revival days only.

The right kind of revival will lead many churches to a constructive and adequate building program, for many congregations will not grow much until they have adequate buildings. Now is a God-given time for a building program.

All of these constructive and far-reaching things the right kind of a revival can help to accomplish. Many churches will be holding revivals in the months ahead. It will be a greater day for us when our Baptist churches learn to utilize the revival time for the promotion of a continuous and constructive program in the work of the Lord.